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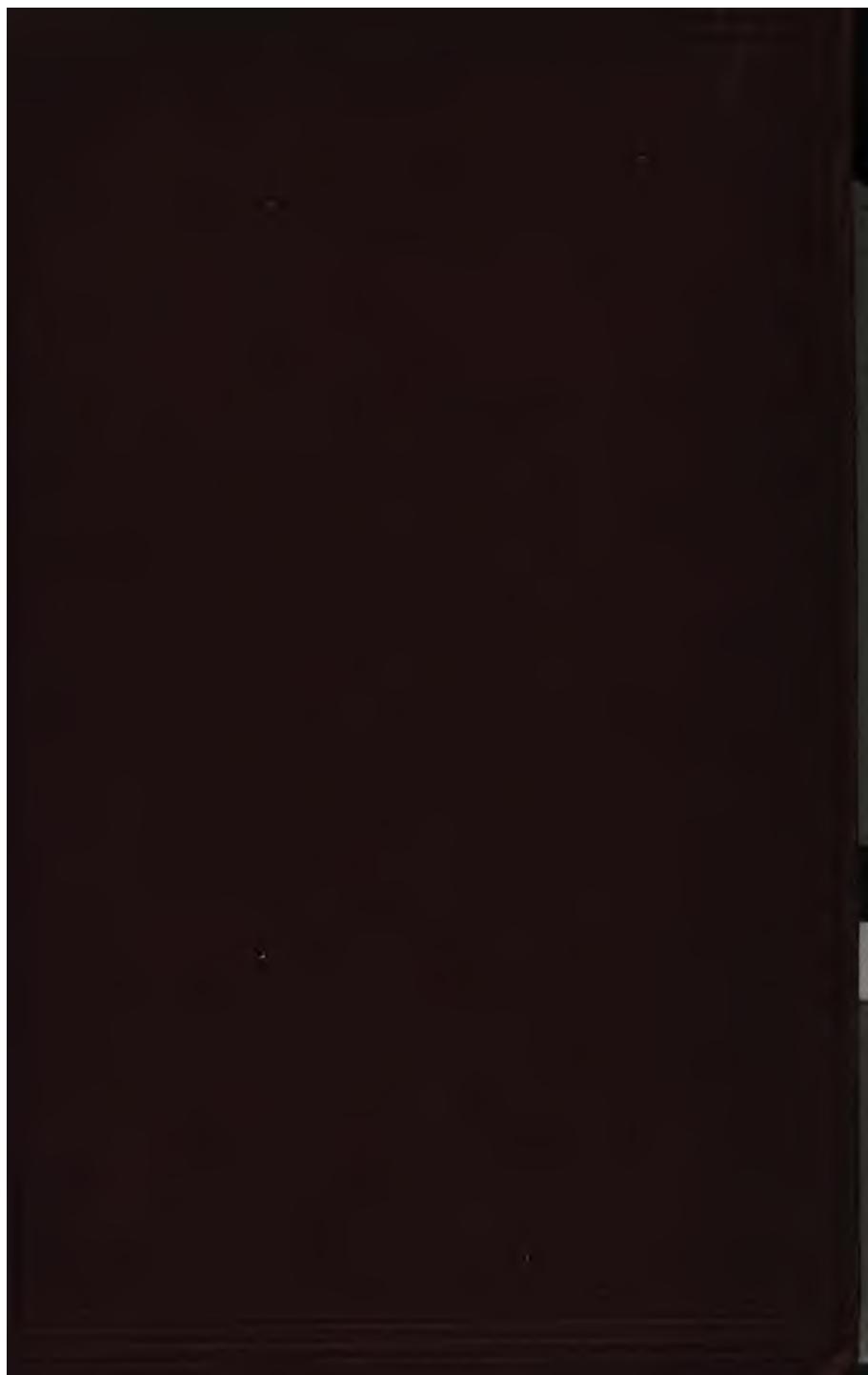
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**THE CHURCH AND THE SCHOOL.**



THE CHURCH  
AND  
THE SCHOOL;  
OR,  
HINTS ON CLERICAL LIFE.

BY  
HENRY WALFORD BELLAIRS, M.A.,  
HER MAJESTY'S INSPECTOR OF SCHOOLS.

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Oxford and London:  
JAMES PARKER AND CO.  
1868.

110. j. 203.



## NOTE.

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**I**N this little book, my object has been to provide, in a very concise form, practical hints on clerical life.

My apology for the numerous quotations herein is that I was anxious to enforce my arguments in the briefest possible way, and that I found these sayings of others, which from age and use have become axiomatic, better adapted to this object, than disquisitions of my own.

To the friends who have kindly assisted me with suggestions and advice, I beg to tender my grateful thanks; and with a humble prayer that this feeble effort may be blessed by Him in whose service it is written, to the glory of His great Name and the good of His Church, I send it forth into the world.





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## CHAPTER I.

### BUILDINGS.

**I**F the Church has to be built, rebuilt, or restored, the consent of the Bishop given by faculty is necessary; this secured, a Committee, with Secretary and Treasurer, should be appointed. No Clergyman should ever make himself responsible for money which he has not absolutely in his power; many have brought themselves and others to ruin by injudicious, if not unprincipled, conduct in this matter.

You will mainly depend upon your Architect to tell sound timber from shaky, hard bricks from soft, green stone from seasoned, mortar made from sand from mortar made of lime and hair, and scamping from good work. In choosing an architect, therefore, seek the advice of persons who have had work of their own done. Do not be captivated by good drawing. But even then N.B. the following:—

I. *Plan*, a document furnished by architect, that gives elevation, ground-plan, dimensions, &c. In order to grants, this must pass Incorporated<sup>a</sup> and Diocesan Church Building Societies *before* any building is commenced. One practical advantage of this is the gratuitous advice and suggestions of an experienced architect upon the “*Plan*.”

II. *Architect's Estimate* of cost, and his own terms.

<sup>a</sup> On application, the Secretary of the Incorporated Society will furnish “requirements and suggestions:” 7, Whitehall.

See V. The *Architect's* estimate is seldom worth much beyond evidence that the work to be done won't cost less.

III. *Specification*, a document furnished by the architect, stating, for use of the builder, all details as to nature and quality of materials, and the kind of workmanship required, &c. This cannot be too minute, even to the quality of the nails and other materials to be used; all extras are to the gain of the Contractor and loss of the Committee. It should include clearing of ground, and leaving all clean and tidy. See *infra*, VII.

IV. *Conditions*, a document usually furnished with help of architect for use of builders proposing to contract; it specifies when, and in what sums, payments will be made, and limits the period over which the work is to extend, and the penalty incurred for non-fulfilment. It should determine everything respecting objects of interest, old materials, &c. It is usual to make the payments by instalments during the progress of the work, on production of architect's certificate, reserving a final payment till the expiration of a fixed period after completion. The builder must be held responsible for the condition of the building till that date.

V. *Builder's Estimate*. This may be obtained by public competition, or from competition between two or more selected builders, or it may be had from one selected builder. In case of competition, it is essential to declare in writing that the lowest or any tender will not of necessity be accepted. Without this declaration, it is an understood rule that the lowest should be

selected. The character and experience of the contractor is a consideration of greater importance than the competitive sum he offers to accept.

The builder has, of course, previous access to the "Plan," "Specification," and "Conditions," but not to Architect's Estimate, which is usually to be regarded as "confidential," and is the Committee's check on the tenders.

VI. *Contract.* This is a legal document, furnished sometimes by the architect, sometimes by a lawyer; it is best that both parties should examine it. It binds one party to build, the other to pay. The plan and specification referred to on it must be annexed; the plan in this case may be a tracing. The contract embodies the "conditions;" it must be signed by both parties, in presence of witnesses. It must be stamped. It should contain a clause stating that all materials brought upon the ground belong to the Committee. This is important in case of the failure of the builder. It should bind the builder to insure the building against fire for a specified amount, during the whole period of work, until the accounts be passed (at its completion) by the architect. Let the persons interested in the building see that *this is done*, by requiring production of receipts for premiums; the builder often neglects it.

Rough copies of the "specification," "contract," and plans should be made for daily reference: the originals should be left in the custody of a third party, mutually selected. "Sureties," where possible, are desirable, as the clergyman is often the only person who will sign the contract, and in case of failure must become seri-

ously compromised. However common, it is mean and cowardly, on the part of substantial parishioners, to place the clergyman in this position, and he should not volunteer for it, nor accept it without protest. The contract should further contain clauses respecting "extras," "deviations," "fines," a "schedule of prices," and provisions for arbitration in case of dispute.

VII. *Extras*, — "*teterrima causa belli*:" all work done over and above that specified. The only safe plan is to make it imperative upon all parties that no extra work be ordered except by the architect, and by him always *in writing*, countersigned by a quorum of the Committee. That no payments be made for "extras," except the order be produced. This should be embodied in the contract. The number to be a quorum, commonly three, should be specified in one of the resolutions of the public meeting of the subscribers and promoters at which the Committee is appointed.

VIII. *Deviations*, if introduced without the authority of the contract, necessarily vitiate it; stipulate in the contract that "deviations" may be made on the written authority of the architect, countersigned by a quorum of the Committee.

IX. *Schedule of Prices*. This should be attached to the contract. It contains the agreed-upon prices to be charged for all "extras," "deviations," &c.

X. *Quantities*. A knowledge of this term is essential. When a builder proposes to contract he places before him the "plan," that gives him the size and shape of the building; the "specification," that states of what materials it is to consist; and the "conditions," that inform him what time is allowed him, and when and

how he is to be paid ; but this is not enough, he must "take out" the "quantities," i.e. he must by measurement and calculation estimate how many bricks, how much stone, timber, glass, slate, plaster, &c., will be required. This process requires time and skill, and many builders cannot give the one, and do not possess the other, but they are of course at a standstill till the question is answered. There are various modes of doing this.

I. If there are several competitors, they often unite to employ a professional surveyor, who charges so much per cent., and is legally responsible to the builder for any error; the successful competitor pays all or the major part of the cost, and repays himself in his estimate. The advantage of this plan is, that should any error be made, the builder and surveyor must settle it between them. The objection is that in a large building it is a costly item, for which the Committee really, but not nominally, pays.

II. Sometimes the Committee itself employs the architect, or a surveyor, and thus furnishes the quantities; in case of error, the Committee is legally responsible to the builder, and the architect or surveyor to the Committee. But if a competent and well-known surveyor is employed, and this be stated in the advertisement, good builders will be induced to tender, who would otherwise decline simply from want of quantities they could trust.

III. In most cases, perhaps, the best plan is for the architect to work up the "rough notes" that enabled him to furnish his own estimate, and to place them before the contractors. The architect charges the Com-



mittee a smaller sum than the surveyor would; but if, as is often the case, he declines responsibility, the Committee is responsible.

iv. The architect furnishes the "quantities" to the builders, and charges *them*. In that case the architect is responsible; but by so doing he is open to the charge of acting unprofessionally by serving two masters, since if he makes a mistake—for example, that 100,000 bricks are required, and it turns out 120,000 are needed, the Committee expects the architect to see that 120,000 are laid, and the builder threatens the architect with an action if he is forced to lay more than 100,000, and the Committee is sacrificed<sup>b</sup>.

Keep copies of all your letters, &c. The shortest way is to use a note-paper-sized manifold writer, by Wedgwood, 9, Cornhill, London, E.C. *Write* all orders for extras or deviations.

Think it possible your builder will fail.

He who can climb a ladder will never allow work to be "covered" before he sees it.

In a country church near a town avoid lead for roofs, it will be stolen.

Slates are lighter than tiles, but they do not look so well, and are hotter in summer and colder in winter.

Grogan's felt, placed under the slates or tiles, is sometimes used. It has its advantages.

<sup>b</sup> For full information on surveyors' work, see Hurst's "Handbook for Architectural Surveyors," (E. and F. N. Spon, London.) If you possibly can, for love or money, get the advice of a respectable solicitor, who is himself one of the promoters, consult him on all these points; but, even so, you must know a good deal about them yourself, as you will have to be labouring oar in consulting, as in most else.

The ground should be carefully drained.

The spouts of cast iron, covered at the top with a wire grating to keep out birds' nests, leaves, and sticks.

In determining the style of architecture, weigh well the different arguments for each. A church is not to be considered simply as a form of beauty or work of art, but a place for prayer and praise and hearing God's Word.

There is much to be said in favour of the old Christian as distinct from the mediæval monastic arrangement; it places the "chorus cantorum" right in the midst of the congregation, and in a degree forces people to join in the service, making it their own<sup>c</sup>.

The apsidal arrangement of the east end appears to be better suited in some respects to our service than the long chancels, from the end of which the clergyman is sometimes inaudible in different parts of the church. The drawback of the Norman period is deficiency of light, from small windows and thick walls.

The approximate cost per sitting, including furniture, depends upon style and ornament, also on the nature of the soil<sup>d</sup>.

The sources whence aid can be obtained are—

1. The Ecclesiastical Commissioners, who meet some grants with an equivalent.
2. Queen Anne's Bounty.

These require that the plans and specifications shall be drawn out in accordance with certain rules which

<sup>c</sup> See Appendix I.

<sup>d</sup> For estimates of building churches, see Appendix II.

they supply ; they insist also upon approval before the works are commenced.

3. Incorporated Society for Building and Enlarging Churches, 4, St. Martin's-place, London.

4. Diocesan and Archidiaconal Boards.

The expenses of consecration vary in different dioceses\*.

In restoration, select an architect who will preserve as far as possible everything worth preserving.

The ruthless destruction of beautiful, or historically valuable, features in old churches by modern restorers has detracted somewhat from the improvements they have effected.

Specimens of all features removed, such as mouldings, canopies, pillars, should be preserved in the tower or some part of the building. They give a chronological history of the church. Never destroy a monumental inscription. Ancestral monuments are sometimes of considerable importance in proving the descent of families, and their right to titles and estates†, and they do much to bind up public sentiment with the church. The God of our fathers is not an empty title.

The sittings should be from 3 ft. to 3 ft. 6 in. from centre to centre, open under the seats, with a narrow flat ledge grooved for the books, and proper provision for hats.

\* See Appendix III.

† "When an old church is taken down, the bishop is to take care that all monuments and tombstones in the church are preserved by the churchwardens at the expense of the parish, or transferred to the new church." (3 Geo. IV. c. 72.)

If chairs are used, they should not be tied together. There is a valid objection to them from the noise attendant on moving them.

The selling and letting of pews are illegal; they belong to the parish for the use of the inhabitants, and are at the disposal of the churchwardens<sup>g</sup>.

The kneelers should be on wooden boards cut into sections, each about 3 ft. long and 6 in. broad, 6 in. above the ground, covered with stamped drugget running on an iron rod, the length of the pew. Hassocks answer fairly as long as they last; but they wear out soon, are apt to contract dirt, and when torn scatter their contents. A soft kneeling cloth may sometimes be used.

The font should have a drain and cover, either raised and lowered by pulleys, or sufficiently light to lift off. Kneelers, and copies of the Baptismal Service in large type pasted on cardboard or thin wood, for the use of the godparents, should be provided<sup>h</sup>.

Where colour is introduced, it should be done very cautiously. Much will depend upon the nature of the thing to be coloured,—glass, wood, or stone, wall or ceiling, plaster or cement, damp or dry. Distemper with a stincelled pattern, is strongly advocated by many as inexpensive, more easily renewed, and less liable than oil to injury from damp; the damp shewing itself in distemper in stains, but bringing down the oil in large patches. Stone or plastered walls may be cold and repulsive to the eye, but they are less

<sup>g</sup> See Appendix IV.

<sup>h</sup> The Christian Knowledge Society publishes the Baptismal Service separately in large type.

trying than colour inartistically daubed on, or faded here and there from damp or carelessness.

In windows, plain-glass lights are better than badly-stained ones. A monogram, a fleur-de-lys, crown, or other device in white glass, or circular medallions with figures, are sometimes introduced with good results<sup>1</sup>. By arranging the lead in geometrical or artistic forms, a good effect is produced at small cost<sup>2</sup>.

Stained windows should correspond with the colouring of the church.

In country parishes with no resident gentry, nothing should be used that cannot easily be kept in repair or replaced.

In all matters of art it is well to remember its difficulty and delicacy. As a rule, it may be laid down that no one should attempt to interfere with it unless he be schooled in it. Architectural ornament in colour, whether in figures or decoration, is an art quite distinct from any other. It needs not only special study for its attainment, but a broad knowledge of the relation of one art to another—painting to architecture,—so that the principles of construction embodied in the latter may not be belied by the former. If they are to be used together, they must be combined, one must not act independently of the other. The result should be not that of pictorial effect, but breadth, power, and repose.

For reredos, a mere slab of flat stone is sometimes

<sup>1</sup> Specimens of these may be seen at St. Peter's, Bedford; Queens' College, Cambridge; Uffington, Berks.; Newton Bromwold, Northants.

<sup>2</sup> For cost of stained windows, see Appendix V.

used, the flat surface diapered in colour and gold, lined with black mosaic work. When there is no reredos, moveable hangings of leather or of woven fabrics, on a rod along the east and extreme north and south ends, are effective.

In some churches, for communicants a plain rail on the north and south sides of the chancel, with a wide opening in the centre, is found to answer; in others a brass telescopic rod, supported by ornamental metal standards of brass, or painted iron, not too high.

When there are no fixed communion-rails, moveable ones for the celebration should be provided. Old and infirm people find it painful to kneel even for a short time without a rest. The proper vessels for celebration are a flagon, either silver, glass, or pewter, one or two chalices, a paten, and an alms-dish. Besides the usual furniture for celebration of Holy Communion, a napkin should be provided to wipe the chalice after each person, a bread-cutter, pierced spoon to remove flies or bits of cork. For kneeling, a piece of thick carpet, well lined, answers; it can be rolled up easily and taken away if the church is damp.

The *Chancel*, or *Choir*. The upper part of the church, containing the altar and stalls for the clergy, is the freehold of the rector, and part of his glebe. He is bound to repair it, but if the rectory be inappropriate, the impropiator is bound to do so, both by the common law and the canons of the Church. The ordinary has no power to place persons there, but persons may have seats there by prescription as belonging to an ancient messuage.

*Vestry*, the incumbent has a right over it. It should

be sufficiently large to accommodate the clergy and choir without crowding, and properly fitted up with cupboards to hold the surplices, &c. It is not necessary that the vestry meetings should be held here; they may be held at any place in the parish, provided that the parishioners have free access to it<sup>1</sup>.

By Canon 81 it is ordered "that there shall be a font of stone in every church and chapel where baptism is to be administered, the same to be set in the ancient usual places, in which only font the minister shall baptize publicly." No mention is made of any crockery or other vessel. The inference, therefore, is that they cannot be justified by law.

The churchwardens may upon all reasonable occasions allow the bells to be rung, but the incumbent has power to disallow their use in undue hours or without just cause. The churchwardens are bound to present all persons who, "by untimely ringing of bells, do hinder the minister." (Canon 11.) The appointment and dismissal of ringers rests with the clergyman.

Gravestones, tombs, winding-sheets, coats of arms, pennons, or other ensigns of honour placed in memory of the dead in the church, still remain the property of the heirs or executors, who may bring actions for damage. (No such things may be put up without the consent of the ordinary.)

The parish is bound to provide a seat for the parson

<sup>1</sup> Notice of meeting must be given three days previously, by affixing on or near the doors of all churches or chapels subsidiary to the mother church within the parish, a written or printed notice stating where the vestry meeting is to be held. The minister of the parish has a right to preside.

to read service in, a decent surplice with sleeves, a pulpit, font, covers for the altar, an alms-box with a lock and three keys (one for the parson and one for each of the churchwardens for the time being), bells with ropes, chalice or cup for the wine, a bier for the dead (it should be canopied, the top turning on a pivot), a Bible of the largest volume, Prayer-book, book of Homilies, Registers for christenings, weddings, and burials, and a coffer with three keys for the same. Table of degrees of marriages prohibited, and the Ten Commandments, which shall be set at the east end of the "church m."

New bells, organs, clocks, chimes, king's arms, pulpit cloths, hearse cloth, rushes or mats, vestry furniture, and such like, must be approved by the major part of the parishioners, under the consent of the bishop. A parish hearse and a pall are very useful additions in a parish.

A table of fees for weddings and burials should be printed in large type, and placed in some part of the church, beginning with the statement that there is no fee for baptism.

The communion table should be of wood, and moveable<sup>n</sup>.

The *Credence* is a table or shelf near the holy table, on which the bread and wine to be used in the Eucharist are placed before consecration; although not legally recognised, it is useful, preventing confusion, and marking a particular stage in the office; the elements to be consecrated are removed from the credence after

- They are frequently placed over the chancel-arch.
- See Cripps, "Laws of the Church," *in loco*.



the offertory, and placed with the alms on the Lord's table previous to the Prayer for the Church Militant.

The cost of an organ ranges from £40 and upwards; of an harmonium from £5 5s. and upwards. The organ is sweeter in tone when placed in a chamber built for it adjoining the chancel. In this way it requires no case. It should be on the south side, and the precentor should sit there in order to have free communication with the organist.

A careful eye should be kept over the tombstones and epitaphs. It is a good plan to circulate a sheet of appropriate tombstones and epitaphs, with prices attached. A cheap kind of memorial tablet is supplied by Minton. The inscriptions are on tiles about one foot square, diagonal, alternately buff and violet, sometimes placed round the church at a height of 6 feet under the windows, or laid in the floor. The cost ranges from 21s. to 35s.

The heating and ventilation<sup>o</sup> of the church should be properly attended to, the latter especially in those churches where stained and other windows cannot be opened. Persons of delicate constitutions, or aged, or children, suffer positive pain if subjected to a low temperature for any length of time, and frequently contract cold, coughs, and other dangerous complaints. Bad ventilation, among its other evils, induces torpor.

The greatest effect of warmth at the least cost is obtained by placing the stove, or whatever the apparatus be, very near the entrance door. The result is that every time the door is opened the warm air is drawn far into and all about the church, then every

<sup>o</sup> See Appendix VI.

draught is a warm one. The best plan is to sink a stove below an open grille.

The churchyard is the parson's freehold, but it is the common burial-place of the parishioners, and for that reason is to be fenced-in and maintained by the churchwardens at the charge of the parish<sup>p</sup>. A person may be buried in the parish churchyard where he dies, or in the churchyard of his own parish. Persons cannot insist upon burial near relatives, in selected spots, &c., nor demand the power of making vaults. The clergyman cannot refuse to bury a corpse until the fees are paid; if necessary, he must recover afterwards. If a churchyard is full, &c., on a proper representation of the Secretary of State, the Queen in Council may order the discontinuance of burials in particular churchyards. (See 16 and 17 Vic. c. 134.) The parson is entitled to the grass; this should be mowed at least five times in the year, and nettles and coarse weeds removed, not cropped by sheep. He cannot cut down any trees in the churchyard except for necessary repairs in the chancel or parsonage. Proper trees for a churchyard are, cedar of Lebanon, cypress, red cedar, yew, common, and white cedar when it will grow,—it grows well in few places. A few seats about the churchyard under trees, and seats in the porch, are desirable in a straggling parish; in the summer months they will be occupied until the bell drops for service. The walks should be kept always clean and neat. Ivy carefully introduced in a churchyard has a good effect. Flowers, when properly attended to, look well, but it is very difficult to secure the requisite attention. A

<sup>p</sup> See Appendix VII.

small fee to the sexton to keep the ground tidy, by persons interested, is perhaps the best plan. In some places the clergy have invited with success the parishioners to plant certain trees on family anniversaries. Floral decoration, where introduced in the church, should always be designed by a competent person, so as to be uniform as a whole, as well as harmonious with the size and features of the church. Artificial flowers and paper decorations should be altogether avoided; either flowers or holly should be removed before they are faded and covered with dust.

Presuming that the old and deaf have a prior claim to be within hearing, the school children in church should be where they may hear and see as well as be seen, with sufficient space and kneelings.

In many parishes there are hamlets so far from the church that the people cannot attend without great difficulty and inconvenience. In these cases, mission-rooms have been found of great use. The lower part of the building may be occupied as a cottage, reserving, perhaps, a small room for the use of the clergyman, and fitting up the upper story for service and a school. The land should be properly conveyed to the rector and churchwardens, and the "chapel" licensed. The expense for a chapel would be probably from 20s. to 25s. per sitting<sup>1</sup>. A mission chapel prepares the way for a church. A school-room is often licensed for the purpose, but necessity is the only plea, for the furniture best for instruction and best for worship is differently arranged. The Queen in Council, with consent of the archbishop, bishop, patron, and incumbent, may sepa-

<sup>1</sup> See Appendix VIII.

rate any hamlet from its mother church, and make it a separate ecclesiastical district, or attach it to another contiguous parish. (See 1 and 2 Vic. c. 106.)

In building a house, the following memoranda may be useful.

Eschew all sites which do not contain a full supply of good water. Better be some distance from the church, in an ugly place with plenty of good water, than adjacent, &c., with insufficient or bad. When possible, get water to the top of the house, either by natural means, (water will find its level,) or by a wheel in a small rivulet and a half-inch pipe.

Select gravel or sand or porous soil in preference to clay, and take care that there is a sufficient fall for the drainage. Secure as much south frontage as possible, it contributes to cheerfulness, and in many weeks in the year, when economical people are hesitating about fire or none, saves fuel.

Place the stable, pig-sties, &c., at some little distance from the house, if possible on the north side, so as to leave the other points clear; let the stable door open to the south, ventilate and drain the stable well. A divided shaft admits fresh air with very little draught, and makes the foul air to escape easily.

Have a porch to your house, with entrance in it at the side rather than in front, and an outer hall with swinging door. If this be done, and the connections between the "front" parts of the house and the back be protected at all points by swinging doors, stoves may be dispensed with, except under peculiar circumstances. Cluster the chimneys as much as possible in the centre of the house, it promotes warmth; let them

be of crooked form rather than straight, the latter smoke; make use of one of them for heating the house,—an iron plate in the wall, at the back of a fireplace, between the room and the hall, will effect this.

Place the dining-room next to the kitchen—a buttery-hatch economises labour,—and take care that the cooking smells are properly carried off into the air, or they will find their way into every part of the house.

A sanctum is necessary for the clergyman. It should be so placed as to admit of having an outlet, accessible to parishioners without coming up to the front or back doors. A private bell and a small vestibule are useful. It should be sufficiently large to hold comfortably a catechumen or singing class.

The nurseries should be separated from the rest of the house by a swing door, and not over any of the sitting-rooms. Let them, as indeed every room, be properly ventilated. A small sliding panel over the tops of all the bed-room doors, with or without perforated zinc, would greatly promote the health of a household. Felt, in the attics, between the slates or tiles, and rafters, will reduce heat in summer and promote warmth in winter; it is also useful in the dairy.

The closets should have small vestibules through which a current of air could pass, closed from the house by swing doors baized. The pipes below should be of porcelain, and the upper pipes kept warm in winter by heat from the kitchen fire,—this may be done by a shaft. All the drainage should fall into one large cistern away from the house; in this put a small pump. Buy a liquid manure wheel-barrow.

Beware of dilapidations<sup>r</sup>: to this end look carefully over every part of the house and premises once a-year. "A stitch in time saves nine." Better pinch yourself, than leave a legacy of anxiety and perplexity to widow or children.

The sources whence aid can be obtained for building a parsonage-house are—

1. Queen Anne's Bounty, which will lend three years' income of the living at  $3\frac{1}{2}$  per cent., the full amount to be repaid in thirty years.

2. Diocesan Societies, which make grants according to circumstances.

3. Pyncombe's and Horner's Charities, of which the Secretary is R. Easten, Esq., Taunton.

4. Marshall's Trustees, 9, King-street, Southwark.

<sup>r</sup> Appendix IX.

## APPENDIX I.

### DECORATIONS.

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THE church at Banbury, recently ornamented under the direction of Mr. Blomfield, is a fair specimen of what may be done in a square building. It is simply a huge square of 90 ft., with twelve composite columns cutting off an aisle 16 ft. wide on every side, and supporting a flat domed circular ceiling in the centre; the ceiling of the aisle is groined in the Roman manner in lath and plaster. The chancel is another square of 28 ft., opening into the church with a mean and badly-proportioned arch.

The decorations which have now been carried out include the whole of the ceilings of the nave and aisles, the columns and gallery fronts, and all the walls except the east wall. The ceilings and columns, and the walls to the height of 4 ft. 6 in. from the floor, are painted in oil and flattened, the rest of the walls being coloured in distemper. Appropriate symbols are introduced in various places, and the different colours and bands of stencilled ornaments are so designed and arranged as to harmonize and bring out the architectural features and mouldings of the building. In the hollow of the great cornice of the dome is inscribed in black Roman letters on a gold ground, "The Lord is in His holy temple, let all the earth keep silence before Him." A good deal of gilding has been used in the capitals of the columns and other important places. As part of the plan of decoration, a scheme has also been prepared for filling the windows with stained glass. Of these, seven have already been presented and fixed. They greatly enhance the effect of the painted decorations. Most of the old pews, which were originally 4 ft. 6 in. high, have been cut down.

## APPENDIX II.

## ESTIMATES OF EXPENSE OF BUILDING CHURCHES.

## MINSTER LOVELL CHURCH, OXFORDSHIRE.

YDS.	FT.	IN.		£	s.	d.
172	0	0	Cube digging out foundations, at 6 <i>d.</i> .	4	6	0
134	1	0	Ditto stone walling in stone and concrete, at 9 <i>s.</i> . . . . .	60	9	0
13,162	6		Ditto ditto, and well grouted in the church, and the smaller buildings; the builder finding all materials, at 4 <i>d.</i> .	219	7	0
543	3		Cube in the step coping on gables, &c., at 4 <i>s.</i> . . . . .	108	12	0
672	0		Ditto in buttress to tower, at 2 <i>s.</i> 3 <i>d.</i> .	75	12	6
787	4		Super hard stone moulded plinth, at 1 <i>s.</i> 8 <i>d.</i> . . . . .	65	11	8
480	0		Cube stone moulded arches under tower, at 4 <i>s.</i> . . . . .	96	0	0
1,160	6		Ditto free stone, richly moulded and fluted, in sundry columns under tower, at 3 <i>s.</i> 6 <i>d.</i> . . . . .	203	0	0
66	9		Ditto stone moulded stringcourse, at 3 <i>s.</i> .	10	0	9
105	0		Ditto ditto moulded cornice, top of tower, at 3 <i>s.</i> . . . . .	15	15	0
51	4		Ditto ditto battlement coping, moulded and mitred, at 3 <i>s.</i> 3 <i>d.</i> . . . . .	8	5	9
36	0		Run hard stone step rubbed to altar, at 2 <i>s.</i> 2 <i>d.</i> . . . . .	3	18	0
897	3		Cube best Riga timber in roof, and other sundries, planed smooth, including all materials and well framed, at 3 <i>s.</i> 6 <i>d.</i> .	156	19	7
165	0		Ditto timber in external wall-plate, at 3 <i>s.</i> .	24	15	0
163	6		Ditto ditto in internal ditto, moulded inside, at 4 <i>s.</i> . . . . .	32	14	0
				£1085	6	3



YDS.	FT.	IN.		£	s.	d.
			<i>Brought forward</i>	1085	6	3
48	0	10	Super slating to the large and smaller roofs, at £2 . . . . .	96	4	0
48	1	0	Ditto 3-4 deal boarding under slating, well planed and made smooth for staining, at £1 10s. . . . .	72	0	3
116	0		Run stone moulded saddle coping, at 2s. . . . .	11	12	0
196	0		Super 1½ inch yellow deal, including joist and beam top of tower . . . . .	7	0	0
400	0		Super lead, weighing seven pounds to the foot, in tower . . . . .	30	0	0
169	6		Ditto inch yellow deal floor and joist in belfry, at 6d. . . . .	4	4	6
249	4	0	Ditto twelve-inch square tiling to floors, at 2s. 6d. . . . .	43	11	6
	60	9	Cube free stone dressings to entrance of porch, moulded and carved, at 4s. . . . .	12	3	0
			No. 6. carved caps to columns . . . . .	0	18	0
	34	0	Cube free-stone dressings to north door entrance in porch, richly moulded, at 3s. 6d. . . . .	5	19	0
			No. 2. stone niches in porch, richly carved . . . . .	7	5	0
100	3		Cube stone dressings in south and west doorways, and two carved springers to labels, at 3s. 6d. . . . .	17	10	0
	30	0	Ditto stone in chancel and sacristry doorways, at 2s. 6d. . . . .	3	15	0
306	2		Cube stone in six windows, that is, four in chancel and two in north and south transepts, at 3s. 6d. . . . .	53	11	0
158	6		Ditto ditto in six windows, four in the tower and two in the nave, at 3s. . . . .	23	14	0
	18	0	Ditto stone dressings to window in sacristry, at 3s. . . . .	2	14	0
216	0		Ditto ditto moulded in chancel and west window, at 4s. 6d. . . . .	48	12	0
				£1525	19	6

FT.	IN.		£	s.	d.
		<i>Brought forward</i>	1525	19	6
489	3	Super quarry lead light glazing in windows, at 1s. 6d. . . . .	37	1	6
113	4	Ditto strong doors and frames, well framed, to the sundry doors, ornamented hinges, and good strong locks and fastening, at 3s. . . . .	16	19	0
		Ventilators to windows, and iron saddle-bars, and centering to the sundry arches, stuff and labour . . . . .	22	0	0
		The groined arches to be strongly framed with Riga fir timber, and boarded and bossed in the intersections . . . . .	25	10	0
			£1627	10	0

The quantities in this estimate carefully carried out and valued  
by me,

HENRY THOMPSON, Surveyor, &c., Oxford.

March 20th, 1850.

N.B. The carriage of stone, and the fittings, are not included in  
this estimate.

#### STRIXTON CHURCH, NORTHAMPTONSHIRE.

YDS.	FT.		£	s.	d.
73	4	Cube, digging for foundations, at 6d. per yard	1	18	0
PERCH					
67	1	Super, rubble stone walling, at 9s. . . . .	30	12	0
448	0	Super, rubble stone in the outer walls, at 9s. . . . .	201	13	1
FT.	IN.				
237	2	Cube, stone in jambs, heads, and sundries, at 2s. 2d. . . . .	25	14	6
20	0	Do. do. in window cills, at 2s. 2d. . . . .	2	3	4
162	2	Do. do. in dressings to doors and windows, at 2s. 4d. . . . .	18	19	0
66	4	Do. do. in moulded arches, at 2s. 6d. . . . .	8	5	1
110	3	Do. moulded chancel-arch, at 2s. 5d. . . . .	13	6	0½
78	2	Do. window dressings to sundries, at 2s. 4d. . . . .	9	2	2
			£311	13	2½

FT.	IN.		£	s.	d.
<i>Brought forward</i>			311	13	2½
6	0	Cube, Stone mullions, at 2s. 6d.	0	15	0
90	0	Do. Quoins to angles, at 1s.	4	10	0
55	0	Do. External moulded string-course, at 2s. 7d.	7	2	0
15	4	Do. Ashlar linings, at 1s. 10d.	1	7	6
39	0	Do. Moulded labels, at 2s.	3	18	0
5	6	Do. Columns to entrance, at 2s. 8d.	0	14	0
94	0	Do. Rubble stone in buttresses, at 1s.	4	14	0
305	4	Do. Hard stone plinth round church, at 2s. 6d.	38	3	9
470	0	Do. Run, saddle coping 15 inches wide, at 2s.	4	14	0
61	1	Do. Stepped coping 15 do. at 1s.	3	1	0
		Labour to working two caps, stone, &c.	1	10	0
		Do. to four moulded do. and bases			
		Do. Large quatrefoil	2	0	0
		Do. 24 carved corbels	2	8	0
		Do. two rich carved corbels to chancel-arch	4	0	0
		Do. Arch in nave looking west	3	0	0
		Do. Dressings to chancel door	3	0	0
		Do. Sundry stone steps and landing with door leading to bell	4	0	0
		126 feet ashlar, 4 inches thick under eaves	5	5	6
308	0	Cube, Memel timber, in roof, plates, purlins and principals, including labour, at 4s. 6d.	65	9	0
127	0	Do. In chancel roof, &c. &c. at 4s. 3d.	26	19	9
12	1	Do. In ridges	2	11	4
		One 6 foil window complete	3	10	0
SQ. FT. IN.					
35	40	Super, Stonesfield slating	70	16	0
		finding all materials, at 40s.			
82	0	Run, saddle coping with roll on top	7	3	6
44	6	Super, 2 inch frame and moulded door folding	4	9	0
51	0	Do. 2 Do. in two smaller Do. at 2s.	5	2	0
YDS. FT.					
562	0	Do. Stone drawn and jointed, inside work, at 1s.	28	2	0
262	0	Do. Plaster between rafters, at 2s.	13	0	0
			£632	18	6½

YDS.	FT.		£	s.	d.
		<i>Brought forward</i>	632	18	6½
96	5	Super, 6 inch tiling in church, at 4s. . . . .	19	6	0
64	6	Do. do. do. in chancel, at 4s. . . . .	12	18	0
		60 pound iron-work in sundry . . . . .	1	10	0
		4 pair strong hinges, and 2 pair do. . . . .	1	9	0
155	2	Super, strong broad head light and bars, at 1s. 4d. . . . .	10	6	8
		5 iron casements . . . . .	1	5	0
		The screen as on the plan . . . . .	10	0	0
			<hr/> £689 13 2½		

*Estimate for fitting up seats, &c., inside the Church.*

FT.	IN.		£	s.	d.
269	8	Super, 1½ deal seats, edges rounded, at 10d. . . . .	11	4	8
84	0	Do. do. solid elbows to ditto, at 10d. . . . .	3	10	0
772	0	Run, 1½ deal framed to backs of seats 4 inches deep by 1½ inch thick, this to be open framing at 4d. the foot run . . . . .	12	7	4
96	0	Super, 1½ deal brackets to bearers to seats, at 10d. . . . .	4	0	0
		The pulpit to be framed in cants as shewn on the plan, with good workmanship of the best wainscot oak and moulded, with steps to ascend, the work of the whole completed in a workmanlike manner . . . . .	20	0	0
		The reading-desk and book-board to have a cor- nice of oak, open underneath, standing on four moulded legs . . . . .	2	0	0
35	0	Run, hard stone tooled steps to the commu- nion table and entrance door, size 12 inches by 6 thick . . . . .	3	10	0
		Communion table . . . . .	5	0	0
			<hr/> £61 12 0		

Total estimated Cost, including fittings      £751 5 2½

HENRY THOMPSON, Surveyor, &c., Oxford.

The Church is calculated for about two hundred persons, sup-  
posing one-fourth to be children.

WILCOTE CHURCH, OXFORDSHIRE.				£	s.	d.
PERCH.	FT.	IN.				
230	3	0	Super stone walling, 2 feet 6 inches thick	124	0	0
18	4	0	Do. walling-in six strong buttresses			
240	0	0	Cube stone in centres, and other sundries			
YDS.				19	10	0
90	0	0	Do. digging foundations	}		
			Moulded work and labour to buttress			
PERCH.				54	0	0
16	0	0	Super walling in pine ends to gable	}		
SQR.						
20	2	0	Do. Stonesfield slating, all materials			
20	0	0	Do. labour and nails to span roofing	}		
			Five pair of strong principals framed in do.			
			Six Gothic windows complete, including glass, casements, and iron stanchels			
20	0	0	Super hard stone step	}	6	10
60	0	0	Do. strong framed oak doors			
916	0	0	Do. flooring, including oak joists and flooring, allowing stone paving in the aisle	}	51	8
60	0	0	Run-roll crest to the ridge			
150	0	0	Super moulded work in stone			
137	0	0	Do. saddle coping to gables	}	21	11
352	0	0	Do. plain work in sundries			
			Working and stone arches			
236	4	0	Do. stucco trowelled in walls	}	34	6
150	0	0	Cube Memel timber in rafters and plates			
114	6	0	Do. do. in purlins and strong principals	}	21	12
30	0	0	Do. do. in bond timbers, lintels, &c.			
28	0	0	Super 1½ deal ridge board			
			Locks, bolts, and other iron-work	3	12	6
				£364 10 0		

N.B. The sittings, and carriage of stone, not included in the above.

May 14, 1844.

HENRY THOMPSON, Surveyor.

## BARTLEMAS, OXFORDSHIRE.

YDS.	FT.	IN.		£	s.	d.
69	0	0	Cube digging foundations . . . . .	81	0	0
PERCH.						
168	2	0	Super 2 feet stone walling in range courses	34	18	0
11	10	0	Do. stone foundations to six buttresses			
665	0	0	Do. chapel floor, with inch floor boards and stone paving in the aisle . . . . .	9	9	8
14	0	0	Do. stone step to two doors . . . . .			
105	0	0	Do. Bath stone coping, 4 inches thick, to gables . . . . .	7	2	0
38	0	0	Run do. roll cress to ridge . . . . .			
132	0	0	Super moulded work to buttresses . . . . .	9	12	0
431	0	0	Do. plain work to building do. . . . .			
			Eight stone corbels to tie-beams, &c. . . . .	9	0	0
			Eight circular spandrel-braces and backs			
			Two Bath stone crosses . . . . .	31	10	0
180	0	0	Cube Bath stone in buttresses, and other sundries . . . . .			
100	2	0	Do. Memel timber in four tie-beams . . . . .	13	18	0
39	0	0	Do. Memel do. in wall-plates . . . . .			
53	6	0	Do. do. in purlins . . . . .	7	0	6
9	6	0	Do. do. in cross ties . . . . .			
37	5	0	Do. do. in four pair framed principals . . . . .	17	18	6
38	0	0	Do. do. in three longitudinal purlins . . . . .			
81	6	0	Do. do. in rafters of roof . . . . .	5	10	0
59	6	0	Super 2-inch oak framed and braced doors, filled in with inch oak and Gothic heads . . . . .			
SQR.				6	8	6
12	0	0	Do. labour and nails to framing roof . . . . .			
			Four pair of framed principals, purlins, &c. . . . .	24	0	0
20	0	0	Do. 2-inch deal ridge-board . . . . .			
12	5	0	Do. Stonesfield slating on strong oak lath . . . . .			
				£257	7	2

		£	s.	d.
	<i>Brought forward</i>	257	7	2
Four Bath stone Gothic windows, with Bathstonedressings to jambs and heads	}	30	0	0
Glazing, casements, and stanchels				
Plastering inside, trowelled stucco				
48 0 Super sunk work in Bath stone . . .		1	4	0
		<hr/> £288 11 2		

N.B. The sittings, and carriage of stone, are not included  
in the above.

*April 27, 1844.*

HENRY THOMPSON, Surveyor.

### APPENDIX III.

#### ECCLESIASTICAL FEES.

THE following Tables of Fees, propounded at a meeting  
of Registrars for Surrey, Canterbury, Peterborough, Ely,  
and Oxford, in January, 1868, will give some notion of the  
probable rates hereafter.

Table of the Fees and payments to be made to Chancellors, or  
Vicars General, Registrars, Secretaries, and other Officers, on the  
Consecration of Churches, Chapels, Cemeteries, and Burial Grounds.

	£	s.	d.
The Chancellor of the Diocese, or Vicar General . . .	5	5	0
The Registrar, or Deputy Registrar, for his several duties, inclusive of all payments, and travelling and other expenses . . . . .	10	10	0
The Bishop's Secretary ditto . . . . .	2	2	0
The Apparitor, or Mace Bearer on duty . . . . .	1	1	0
<hr/> £18 18 0			

Table of Fees to be paid to Registrars, or Deputy Registrars, on and incidental to the Grant of Faculties, not being contentious.

	£	s.	d.
For the Correspondence, Documents, Court Fees, and all expenses, including 10s. 6d. to Commis- sary, or Chancellor . . . . .	6	6	0

Table of Fees to be paid to the Secretary of an Archbishop or Bishop by a Deacon or Priest upon his Ordination.

	£	s.	d.
For the various Secretarial duties, the Letters of Orders and Licence, and for payments, including the Registrar's fee . . . . .	3	3	0

Table of Fees upon an Archbishop's, Bishop's, or Archdeacon's Visitation.

☛ This Table is primarily framed upon the assumption that the same Authority will not hold more than one Visitation in a year.

At the Visitation Court, the Churchwardens of every Ecclesiastical Parish to pay to the Registrar, or Deputy Registrar . . . . . £1 0 0

To be thus apportioned :—

	£	s.	d.
The Chancellor, Archdeacon, or Official .	0	4	0
The Registrar or Deputy Registrar .	0	15	0
The Apparitor or Mace Bearer on duty .	0	1	0
	<hr/>		
	£1	0	0

But, in the event of two Visitations being held by the same Authority in any year, the Churchwardens to pay as above at the first Visitation £0 11s. 0d., and at the second £0 9s. 0d., to be thus respectively apportioned :—



	At the first Visitation.			At the second.		
	£	s.	d.	£	s.	d.
The Chancellor, Archdeacon, or Official . . . . .	0	2	0	0	2	0
The Registrar or Deputy Regis- trar . . . . .	0	8	0	0	6	0
The Apparitor or Mace Bearer on duty . . . . .	0	1	0	0	1	0
	£0 11 0			0 9 0		

	£	s.	d.
Also (with reference to any of the above Scales), upon the admission of a Churchwarden otherwise than at a Visitation Court, an extra Fee to the Registrar or Deputy Registrar of . . . . .	0	5	0
And to the Surrogate . . . . .	0	2	0
	£0 7 0		

## APPENDIX IV.

### PEWS.

THE law upon raising or removing pews appears so difficult of explanation, that the parson should not commence upon one or the other without proper legal advice. N.B. The parson has no power whatever over pews. All authority rests with the churchwardens as the bishop's officers, and an appeal lies to the bishop only.

“The clergy, at first, and for a long time, itinerant, were missionaries in every sense of the word. When not called together at the solemn seasons of the year, they were found at stations where the scattered members of their flock could, with most convenience, be gathered together; and there, under the broad canopy of heaven, a simple cross marking the spot consecrated to the Redeemer, and the green earth their oratory—free to these primitive Christians as the air they breathed—these preachers of the gospel delivered their

divine message; nor saw, in the dimness of the future, the growth of customs, the offspring of a luxurious age, which should pretend to reconcile the pomp and distinctions of mankind, with those higher things in which the mighty Ruler of the universe regards not the persons of men. . . .

“With the exception of rights which were vested in the vicar, or rector, or both, and in some churches of an appropriated seat for some very great person or persons, such as the founder and his descendants, either in a chancel or an aisle, we read nothing of appropriated seats in parish churches from the time of their foundation, until some time after the Reformation. On the contrary, it is affirmed that they were not allowed, and that the seats in the nave were moveable, and the property of the incumbent, and so, in all respects, at his disposal; many wills of incumbents being in existence, whereby they did of old bequeath the seats in the church to their successors, or others, as they thought fit.

“For the origin, then, of our present pew system, we have to look, not to primitive times, but to post-Reformation days. But let it not be forgotten, that the law, which was founded on the truth that

“‘All equal are within the Church’s gate,’

suffered no manipulation at the hands of our Reformers: as they found it, they left it; passing it on to the times and men beneath them; a sacred trust, shaped from the model of those first Christian days, when ‘the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common.’

“It is probable, however, that the adoption of fixed seats followed closely, in the case of many parish churches, the discontinuance of the necessity for a free and open nave, which was an effect of the Reformation. ‘For then the churches were first generally seated, when ambulatory processions, within and about them, were laid aside, and a pulpit ordered to be provided and set up in every parish by the churchwardens at the charge of the parish.’

“To the adoption of fixed seats, then, we must look for the origin of the custom, which has grown into law, for the bishop, as the chief pastor in every parish in his diocese, and the governor of all matters relating to order and decency in its church, to order the seating of

parishioners in such manner 'that there be no contention in the Church.' And to the mere ordering of seats, we trace the power, assumed by the spiritual courts, of assigning by licence distinct portions of the nave, and even of the chancel, for the benefit of the occupiers of certain houses within the parish\*."

## APPENDIX V.

### STAINED WINDOWS.

THE following are the charges for stained windows:—

"The cost of our works is entirely regulated by the amount of elaboration introduced into our designs. The price for rich figure-work may be estimated at from 21s. to 45s. per square foot, and for work of merely an ornamental character, at from 7s. to 21s. per square foot. In the former case fixing and carriage would be included if in England, but not in the latter case. Copper wire guarding would cost 2s. per foot, and galvanized iron 1s. per foot extra."

CLAYTON AND BELL, 311, *Regent-street, London, W.*

"Our average price per foot is as follows:—

	<i>s.</i>	<i>d.</i>		<i>s.</i>	<i>d.</i>	
Flowered Quarries . . .	5	0	to	6	0	per foot.
Ditto, with rich border . . .	7	6	„	8	0	„
Early English Grisaille . . .	12	0	„	16	0	„
Decorated ditto . . .	12	0	„	15	0	„
Ditto, with groups and figures, and canopies . . .	20	0	„	25	0	„
Figures, all rich work, and under canopies . . .	21	0	„	30	0	„
Figures mixed with groups . . .	30	0	„	33	0	„
All groups and large proportion of figure work . . .	35	0	„	40	0	„
Large figures, pictorial, for Perpen- dicular windows . . .	36	0	„	45	0	„

"This is exclusive of wire guard, and fixing, and carriage.

\* "Law of Pews andittings in Churches. By W. B. Badnall."

"In all cases where there is figure work, the glass is of the same quality throughout. It is only in very simple Grisaille work that we do not introduce the best glass."

W. WAILES AND SONS,  
*Stained Glass Works, Newcastle-on-Tyne.*

"Our prices for windows vary as follows :—

		<i>Per superficial foot.</i>			
		<i>s.</i>	<i>d.</i>	<i>s.</i>	<i>d.</i>
Groups, richly treated . . . .	from	35	0	to	42 0
Ditto, treated simpler . . . .	"	30	0	"	35 0
Single figures . . . .	"	25	0	"	35 0
Lights containing angels, emblems, monograms, &c., about . . . .		20	0	"	25 0
Quarries, geometrical lights, &c. . . .	"	8	6	"	22 0

"In answer to your question as to whether we recommend circular medallions, with subjects, we beg to say that we approve most highly of them when they are suitable to the window."

HARDMAN and Co., *Newhall-hill, Birmingham.*

The following, from the "Glossary of Architecture," will shew the historical progress of stained-glass windows :—

"The earliest mention of coloured glass in windows that can be depended on, occurs about the middle of the ninth century. The materials were most probably worked into some pattern similar to those which had previously been adopted for the works in mosaic.

"The succeeding style was a rude attempt at the representation of the human figure, in which the several colours of the flesh and draperies were somewhat relieved either by strong black lines, or, if the representation was on a large scale, by the lines of division.

"In these early examples the flesh was represented by glass of a palish purple colour.

"The stained glass in the aisles of the choir of Canterbury Cathedral is most probably the earliest remaining in this country, and appears to be of the early part of the twelfth century. The general

designs consist in panels of various forms, containing subjects from Holy Writ, with explanatory inscriptions: these are on grounds either of ruby colour, or of a rich deep blue, the depth of the latter colour being a distinctive mark of the earliest glass. The spaces between these panels are filled with rich mosaic patterns of various colours, but still the ruby and deep blue predominate. The whole design is surrounded by a broad border of elaborate construction, and formed in brilliant tints. A most glorious example of the stained glass of the thirteenth century yet remains in 'La Sainte Chapelle' at Paris; the general ground is of rich mosaics, and the broad lustrous borders still continue in use; but in these we find for the first time that the ornaments have become somewhat heraldic, the fleur-de-lys and castle, the emblems of France and Castile, being profusely spread throughout.

"The next variation appears to be the omission of the mosaic grounds; the detached panels are yet continued, and when these are occupied by the figure of king, saint, or benefactor, some plain kind of canopy is placed above them. The ground of the whole window is composed of a trailing pattern, formed either of ivy, vine, or oak, thrown with considerable elegance through the various spaces: these ornaments are sometimes indicated only by a delicate outline, at other times are stained of a yellow tint on a ground of subdued white.

"In the fourteenth century the elaborate minuteness of the designs had disappeared; the openings of the windows were now generally occupied by one figure only, an effigy of the patron saint, or benefactor, placed on a ground of one entire colour, which was richly diapered by a relieved pattern, the whole under a canopy of considerable pretensions.

"In the fifteenth century the artist, disdaining to confine himself, as his predecessors had done, to the narrow limits of a single opening, frequently carried his design through the whole extent of the window, his subject embracing a considerable number of figures, arranged with more pictorial effect than heretofore. The several tints of the coloured glasses were more varied, and placed with consideration as to the effect of distance; the shadows were more graduated, and aerial perspective attempted.

"One of the best specimens exhibiting these qualities in England

is at the east end of Lichfield Cathedral. The principle of pictorial effort entirely transgresses the special qualities of glass. The whole window ceases to have any merits as glass, and becomes a thing of glass painted upon,—a quality common to transparent blinds. It therefore naturally marked the decadence of glass. When figures of the saints, Apostles, or martyrs, were introduced, they were now generally associated with the special symbol of their life or their martyrdom. Scrolls, with long inscriptions in the black letter, were often thrown with wild profusion across or above the figures.

“In the sixteenth century we would cite the magnificent stained glass which decorates the chapel of King’s College, Cambridge; and the east window of St. Margaret’s Church, Westminster, stands as a worthy contemporary. The windows on the south side of the chapel in New College, Oxford, are very favourable specimens of this time, as far as their monotonous tint would permit.

“At the Reformation the objection to the invocation of saints not only impeded the progress of the art, but unfortunately proved an excuse for the destruction of some of the finest work which had remained until that time: the subsequent rule of the fanatics was, however, still more destructive. The execution of large Scripture subjects appears to have been nearly dormant until after the Restoration.”

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## APPENDIX VI.

### VENTILATION OF CHURCHES.

“Now that we have done so much for improving the health of our soldiers in barracks, and something is being done for our sick poor in workhouses, we think it would be well for churchwardens and others to direct attention to the ventilation of churches. Of course, where so many of those buildings have fallen into comparative disuse, in localities where the population is a migratory one and spends its Sunday away, there is ample cubic space, and the question becomes one of securing warmth during the winter months; but it is far otherwise in some churches. We had our attention forcibly

directed to this a few Sundays ago, while occupying a seat in the gallery of a church in the neighbourhood of London. The congregation was a very large one, the preacher being a popular and able man ; but not a single window was open, even to the extent of an inch. On entering, a faint, disagreeable smell was at once obvious, and before the service was completed this had increased until the church had become quite stuffy from the vitiated air confined within the building. The neighbourhood of the organ was occupied by Sunday-school children, closely packed together. Under the most advantageous circumstances, owing to their position, the very faulty construction of the edifice, and the confined space of the organ-loft, these children would not have reaped the full benefit of an effort at ventilation by open windows ; but without this, or any provision by shafts or other expedients for the outlet of foul air, they were simply breathing again and again the same atmosphere. No wonder children go to sleep under the influence of the fatiguing services of the day, sitting in a constrained position, and inhaling a heated atmosphere, unduly charged with the soporific vapours of carbonic acid ; and no wonder, moreover, if they become the subjects of bronchitis and colds,—and their frequent attacks of coughing gave some evidence of their liability to pulmonary affections. There is nothing that predisposes to these more than defective aëration, and it only remains for the change of temperature—on going into the foggy atmosphere outside the church—to complete the work. We do not for a moment doubt the kind intentions of the Church authorities, but it ought to be remembered that ignorance in such matters is tantamount to inflicting an injury on those classes that compulsorily attend church, such as charity children, which adults may voluntarily endure if they like, but to which they have no right to subject others.”—*The Lancet*.

No ventilation can be considered satisfactory which does not provide for getting rid of the foul air as well as for the admission of fresh air. Holes in the roof and walls are imperfect ways of doing this ; they create draughts, and often fail.

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## APPENDIX VII.

### BURIAL FEES IN CEMETERIES.

"THERE shall be payable to the incumbent of the parish, out of the fees to be paid for vaults, monuments, &c., to the burial-board of a cemetery, in the consecrated part of the ground, in lieu of the fees which he would have been entitled to for the grant of like rights in the parish burial-ground, such fees as shall be settled by the vestry or town council, with approval of the bishop." (15 and 16 Vict. c. 85.)

"If at the time of the discontinuance of interments in any burial-ground the fees in respect of burials therein have been divided between the incumbent of the parish and the incumbent of any district parish or other ecclesiastical district, each incumbent shall have the same proportion of the fees in the burial-ground, as he was entitled to in respect of the old burial-ground, and the same for monuments, tablets, &c." (*Ibid.*)

Fees for burials of paupers are those "payable by the custom of the place of interment." (7 and 8 Vict. c. 101.)

By 30 and 31 Vic. c. 133, great facilities are afforded for the consecration of churchyards, The fee is limited to 5s.

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## APPENDIX VIII.

### MISSION CHAPELS.

MRS. ROBINSON, Architect, 1, St. Peter's-square, Manchester, has given much attention to Mission Churches, and published some plans with estimates. The four plans which I have seen are for congregations from 150 to 355, at a cost of £1 per sitting. In a note to me of Nov., 1867, he says, "I am sorry to say the rise in price of materials and labour since these were first published, has caused the estimates to be increased beyond the figures therein named." The chancel, containing the Lord's table, prayer-desk, pulpit, &c., can be screened off by curtains, when the nave part is used for a school. The seats are moveable, so that they may be used by the children or pushed together.



## APPENDIX IX.

## DILAPIDATIONS.

THE law of these is to be gathered from decisions rather than from treatises, but the following remarks from Mr. Bruton's valuable little book will be useful:—

“It matters not in whose incumbency the house may fall into decay; at any moment an incumbent may be required to restore to its original condition that which he possibly found nearly worn out. ‘The obligation to keep and leave his dwelling-house &c., in *thorough repair* is absolute and unqualified.’ . . .

“Again, lands may be improperly fenced, they may indeed never have been properly inclosed, and yet the incumbent becomes responsible for the neglect. . . .

“The radical difference between lay and clerical dilapidations is this:—In lay matters each lessee, for years or life, is allowed fair wear and tear of the property; while in clerical cases each occupier is supposed to provide compensation for the wear and tear the premises have suffered during his incumbency. . . .

“Burn in his ‘Ecclesiastical Law’ says, ‘A bishop as soon as he is installed, and a rector or vicar as soon as he is inducted, ought to procure persons skilled in building to view the dilapidations, and write down for what sum a workman will or may rebuild or repair [I would say reinstate] the same. For after this inspection shall be made, such bishop, rector, or vicar, may commence his suit for dilapidations when he pleaseth.’ . . .

“The case of *Bancroft v. Aylmer*, quoted by Nelson in his ‘Rights of the Clergy,’ proves that in the ecclesiastical courts the suit need not be against the representative of the immediate predecessor, but may be sustained against the party who did or suffered the dilapidations complained of. . . .

“The 87th Canon orders that—‘The archbishops and all bishops within their several dioceses shall procure (as much as in them

lieth) that a true note and terrier of all the glebe-lands, meadows, gardens, orchards, houses, stocks, implements, tenements, and portions of tythes lying out of their parishes, which belong to any parsonage, vicarage, or rural prebend, be taken by the view of honest men in every parish, by the appointment of the bishop, whereof the minister to be one; and to be laid up in the Bishop's Registry, there to be for a perpetual memory thereof? . . .

"The question of fixtures is one intimately connected with the subject of dilapidations, but it is far more difficult to define what is a fixture than what is a dilapidation: it depends so much upon the amount of attachment to the freehold. Generally, if the articles can be removed without waste they are considered to be fixtures; if otherwise, they become part of the freehold, and as such, when dilapidated, are subject to compensation for such dilapidation. The work of Amos and Ferard is acknowledged to be one of the best authorities on the subject.

"Mr. Amos (citing Gibson) puts the law with respect to fixtures as between in-coming and out-going rector upon the same footing with the law of fixtures as between tenant for life and remainder-man.

"The case of *Martin and another (executors) v. Roe* is a very important and recent decision bearing upon the question of fixtures which was given in the Court of Queen's Bench, Jan. 24, A.D. 1857, and is thus stated:—

"'Parsonage.—Right of executors of deceased incumbent to remove hothouses put up by him in the rectory garden.—Dilapidations.—Fixtures.

"'The incumbent of a living erected in the rectory garden two large hothouses, which were quite detached from the parsonage-house. After his death his executors removed the wood frame and glass-work from the mortar in which it was imbedded on a low brick wall, doing no damage except that necessarily done to the mortar in the removal. The succeeding incumbent took the same out of their possession, and claimed it as belonging to him as rector. In an action brought by the executors against the incumbent:—

"'Held, that the property in the materials so removed was in the plaintiffs.

"'Semble, also, that the deceased incumbent, in his lifetime,

and his executors afterwards, might have removed the whole structure<sup>b</sup>.”

#### LOANS FOR REPARATION OF PARSONAGE HOUSES, &c.

By the 28th and 29th of Victoria, cap. 69, sec. 1,—Incumbents are empowered to borrow on the security of the glebe, tithes, &c. of their benefices, any sum not less than £100, and not more than three years' net income;—1. For building, repairing, &c., house or residence. 2. For purchasing any lands or hereditaments, not exceeding twelve acres, contiguous to or desirable to be used with the parsonage-house or glebe. 3. For building any offices, stabling, or outbuildings, or fences necessary for the occupation or protection of the parsonage-house. 4. For restoring, rebuilding, or repairing the fabric of the chancel of the church. 5. For building, improving, enlarging, or purchasing any farm-house or farm buildings, or labourers' dwelling-houses belonging to or desirable to be acquired for any farm or lands appertaining to the benefice. 6. Out of the sum to be borrowed the charges and expenses of the architect or surveyor, and the cost of the mortgage deed may be paid.

<sup>b</sup> “Ecclesiastical Dilapidations: A few Words on the Law thereof; with Suggestions for its Amendment. By Edward G. Bruton, Architect; Fellow of the Royal Institute of British Architects, and Surveyor to the Dean and Chapter of Christ Church, and All Souls College in Oxford.”

## CHAPTER II.

### SERVICES.

THE bishop's licence is necessary in every case before a clergyman can officiate in public in any church or chapel, even although the leave of the incumbent is secured. In the case of *Freeland v. Neale*, Sir U. Jenner Fust, declared—

“I have heard no authority or principle stated upon which it could be contended that a clergyman has a right to perform divine offices, except to the members of his own family, without the licence of the bishop.”

Nor is this all, for by a recent judgment, *Barnes v. Shore*, it is decided that a clergyman cannot escape the inhibition of the bishop by an attempt to divest himself of orders.

Clergy of the Episcopal Church in Scotland and the United States must obtain the permission of the bishop of the diocese in writing before they can officiate in any church in England or Wales. This licence can be only for one or any two days, although it may be renewed. (3 and 4 Vict. c. 33, § 1).

The applicant has to produce to the bishop letters commendatory, given within six months before, from his own bishop, with other testimonials of good conduct, and of allegiance to the Church to which he belongs. (See Cripps, p. 684).

Incumbents or curates who allow such persons to officiate without proper licence, &c., are liable to heavy penalties, (3 and 4 Vict. c. 33, § 4).

For the habit to be worn by the officiating minister see Appendix <sup>a</sup>.

“The law directs that a clergyman is not to diminish in any respect, or to add to, the prescribed form of worship. Uniformity in this respect is one of the leading and distinguishing principles of the Church of England: nothing is left to the discretion and fancy of the individual: for if every minister were to alter, omit, or add according to his own taste, this uniformity would soon be destroyed: and though the alterations might begin with little things, yet it would soon extend itself to more important changes in the public worship of the Established Church; and even in the Scriptures themselves the most important passages might be materially altered, under the notion of giving a more correct version, or omitted altogether as unauthorized interpolations <sup>b</sup>.”

The advantages of uniformity in public worship will reconcile a prudent man to many imperfections, and induce even a timid man to move in the direction of the rubrics, in spite of the obloquy and difficulty he may incur, provided he act with caution and discretion, carefully weighing the considerations to which prejudice and well-intentioned observances of even unauthorized customs are entitled.

The importance attached by the Reformers to a uniformity in public worship may be seen in the pains taken by them to insure it, and by the punishments awarded to transgressions of it <sup>c</sup>.

All clergymen then must use the Book of Common

<sup>a</sup> See Appendix I.

<sup>b</sup> Sir J. Nicholl, quoted by Cripps.

<sup>c</sup> See Appendix II.

Prayer according to the directions therein contained, neither adding thereto<sup>d</sup> nor omitting therefrom.

The bishop has power to enforce the performance of the Morning and Evening Service on Sundays, and upon such days as are appointed to be kept holy by the Book of Common Prayer, and their eves<sup>e</sup>. But it does not appear that he can legally enforce daily service.

The Book of Common Prayer furnishes us with a form of *daily* service throughout the year.

“If it were not so there would be no legal form of service which could ever be performed daily, however great the emergency; but there is no direction in the rubric, nor can any inference be drawn from it, that this was to be used daily in every church. And it will be remembered, that it is the rubrical directions only that are to be considered as law, and that some other directions or expositions which are to be found printed in some of our Books of Common Prayer have no legal force or validity whatsoever<sup>f</sup>.”

Nevertheless, it is clear from the structure of the book itself, as well as from particular directions, that “the order” is “for prayer daily throughout the year.”

“The curate that ministereth in every parish church or chapel, being at home, and not being otherwise reasonably hindered, shall say the same,” i. e. “the daily service, in the parish church or chapel where he ministereth, and shall cause a bell to be tolled thereunto, a convenient time before he begin, that the people may come to hear God’s Word, and to pray with him.”

<sup>d</sup> See Appendix III.

<sup>e</sup> 57 Geo. III. c. 99.

<sup>f</sup> Cripps, p. 677. See further on this point Appendix IV.

The choice of hour is left with the curate. In some places a very early morning and a late evening service are found to be attractive; a mid-day service is, as a rule, useless to the labouring poor. The circumstances of the place should determine the hour; when few attend, it will be well to collect them near the reading-desk, the curate then can say or read the service in a low tone of voice without effort.

The celebration of Holy Communion appears to be an integral part of the Communion Office.

Under certain circumstances the rubric contemplates no celebration.

“There shall be no celebration of the Lord’s Supper, except there be a convenient number to communicate with the priest, according to his discretion; and if there be not above twenty persons in the parish, of discretion to receive the Communion, yet there shall be no Communion except four (or three at least) communicate with the priest.”

There are probably but few parishes in which the requisite number of communicants may not be found if the attempt be made.

In introducing afresh the daily service and weekly communion, care should be taken to explain to the people the reasons why it is done; without this, foolish and unmeaning charges are frequently made, and obedience to a law of the Church is assumed to be the badge of a party.

When there is no celebration, the service after the offertory is to conclude with certain collects and the blessing.

During the reading of the “offertory” sentences,

“the deacons, churchwardens, and other fit persons” are to collect the alms.

In many places the offertory has been in disuse so long, that the restoration of it will be deemed a novelty. The objections commonly urged against it are, first, that it unduly lengthens the service. This may be met by some redistribution of the services, with the consent of the bishop. The other, that people do not like weekly almsgiving. This should be answered by reference to Scripture, loyalty to the Church, and some common-sense arguments upon the benefit of acting in this matter by rule, and of giving of one's substance week by week according to circumstances. The clergyman ought not to take up this or indeed any position until he has weighed all things bearing upon it with great care, and then should accustom his people to the prospect, educating them beforehand, so as to secure public opinion in its favour before he begin. This mode of collecting alms may be made to supersede all special calls in church, and frequently to provide sufficient funds for many parochial and other purposes.

In Hammond's life we find it said:—

“As to the administration of the Sacrament, he reduced it to an imitation, though a distant one, of primitive frequency, to once a month, and therewith its anciently inseparable appendant, the offertory, wherein his instruction and happily insinuating example so far prevailed, that there was thenceforth little need of ever making any tax for the poor. Nay (if the report of a sober person born and bred in that parish be to be believed), in short time a stock was raised to be always ready for the apprenticing of young children, whose parents' condition made the provision for them an equal charity to both the child and parent.”



A weekly celebration has been found to reduce considerably the objections to a weekly offertory.

Small bags are sometimes used, without offence, for collecting. There is less noise with them than with boxes and plates, and the sum given is not seen. Employ in collecting as many and as influential persons as possible; the first, in order that no time may be lost, the second, to give importance to the act, and to silence objections.

The wardens should be present in the vestry when the money is counted, and should sign the "offertory book," in which should be entered expenditure as well as income. A summary should be published annually.

Introduce no ceremonies in the services unless known to be lawful, no changes, even if lawful, without calculating the effect upon the parish, and consulting the bishop.

In the prayers, care should be taken to avoid on the one hand a preaching theatrical tone, manner, and expression, and on the other a listless, indifferent sing-song.

The monotone of some is not inexpressive, and conveys an impression of religious conviction and reverence, but of others is void of feeling, and has an air of sluggish indolence and indifference. The same may be said of reading. Every word felt, every syllable distinctly articulated, the stops properly observed, the paragraphs noted, every change of feeling:—penitence, supplication, deprecation, hope, fear, praise, thanksgiving, finely, but accurately expressed. The devotions of a very large number of worshippers are considerably influenced by these things<sup>g</sup>.

<sup>g</sup> See Appendix V.

In celebrating Holy Communion avoid genuflections, long pauses, and an artificial expression of reverence: it raises suspicions, produces annoyance, and distracts the worshippers. The man who is singular in his modes of thought and conduct may be influenced by right motives in what he does, but he may profitably enquire of himself whether he is actuated by a sense of duty, or whether some phase of self-love is not at the root of his proceedings.

Young communicants should be always instructed in the methods of conducting themselves during the celebration.

Deacons ought not to substitute prayers for the absolution when the priest is absent.

The lessons ought not to be preached, but should be read with sufficient expression and vigour to arrest and retain the attention of the congregation.

The minister may determine at his own discretion whether the service shall be choral or not, (the churchwardens cannot interfere,) and therefore is to exercise a general superintendence over the singers and all concerned <sup>h</sup>.

When a choral service, partially or wholly, is adopted, all persons engaged, minister and choir, should be properly instructed in their respective parts. The boy choristers should be dressed in surplices, it covers defects, gives a decent uniformity of clothing, imparts importance to the office, and tends to reverence in divine service. They should be under the charge of a precentor.

A singing class of girls is always useful. They may

<sup>h</sup> See Appendix VI.

either sit together, apart from the boys, or be dotted about the church in small knots. The organ and choir should be together; when separated, a difference in time is frequently perceptible. If in the chancel, the choir should be nearest the people. The proportions of voice will differ with circumstances. A barytone may be worked up into a tenor, or down to a bass, according to the quality of voice. Arrange the choir north and south. They should be either all voluntary or all paid.

Avoid money payments if possible. Let the boys have their education in the parish school, and give each a coat on the church anniversary, and let old and young dine together once a-year.

It is desirable that all of proper age should be communicants. Far better to have a thoroughly religious choir, although of moderate power, than a careless one of first-rate ability.

The rules should be few and simple. Before going into church a short prayer in the vestry is in some places said simultaneously. When in church all distraction should be avoided, no moving about, carrying books, changing tunes, looking into the church, listening to noises, opening or shutting of doors, late arrivals, &c. Prayer and praise to the great God above are now the work in hand, and should suffer no interruption. Any faults in behaviour should be noticed afterwards in the vestry alone. The clergyman should be frequent at the practisings, and correct provincialisms in dialect. Accurate utterance in words and distinct articulation are very important.

The children should be taught to sing from the chest not from the throat, to take breath at proper intervals,

and to express the feelings of the different parts of the Psalm or hymn.

There should be at least two practisings a-week ; at the last of them, the whole services for the following Sunday should be gone through in order. No tune, however well known, should be sung even at practice without being first "*la'd*" through several times, i.e. sung to an open syllable like *la*.

Do not allow "gabbling" in chanting, nor drawling in hymning. In hymn-singing give each note its exact measure of time as shewn in the music score. Stops should be well marked, and by singing the note preceding it *staccato* the proper time is not disturbed.

Besides the regular choir, there should be a supplementary class properly drilled, from which to obtain recruits. They may supply temporary absences in the choir.

The choir-master should select one or more of the most promising boys and instruct them in instrumental music. I know a parish in which two boys, both under fifteen, can play simple chants and tunes very fairly, and on certain occasions play the harmonium in the service.

Introduce new tunes sparingly. It is a good plan to sing in the daily service for some weeks new tunes intended to be sung on Sundays, so that when introduced a portion of the congregation already know them.

The chants and hymn-tunes should be within the range of an ordinary voice ; no reciting note of a chant should be above D or under F.

It is possible to err in music as in other good things, as the following may shew.

Erasmus attributes the ignorance of the people partly to the encroachments made upon divine service by the unbounded usage in churches of elaborate and artificial music. For this purpose, he says, ample salaries are expended on organists and societies of boys, whose whole time is wasted in learning to sing<sup>1</sup>.

"At the time of the Reformation," says Sir John Hawkins, "such abuses had crept into the choral service, which had departed from its primitive simplicity and dignity, that not only the Council of Trent passed a decree against curious and artificial singing, but the Commissioners in the *Ref. Leg. Eccles.* expressed their disapprobation of it in very strong terms."

*Of the Occasional Services.*

*Baptism.* The parishioners should be instructed to give the curate notice of baptisms over night, or at an early hour of the morning of the day on which the baptism is to take place<sup>2</sup>, in order that he may be prepared for it, and have the opportunity of determining upon the fitness of the sponsors proposed. The 29th Canon provides that "no person be admitted godfather or godmother before the said person so undertaking hath received the Holy Communion." The form in the Appendix<sup>3</sup>, to be properly filled up and returned, will be found useful. The duties and responsibilities of godparents are seldom explained to the people in sermons or other ways. A little attention to this, might raise the common impression of the office.

"The people are to be admonished that it is most convenient that baptism should not be administered but upon

<sup>1</sup> Lib. xxv. 2.

<sup>2</sup> See Rubric 3.

<sup>3</sup> See Appendix VII.

Sundays, and other holy days. The people with the child are to be ready at the font either immediately after the last lesson at Morning Prayer, or immediately after the last lesson at Evening Prayer, as the curate by his discretion shall appoint."

From this it would seem that the curate who baptizes at any other time is acting in defiance of the law, and renders himself liable to be proceeded against in the Ecclesiastical Courts.

Parents should be advised against giving Christian names of a strange and extraordinary character, calculated to promote prejudices or provoke laughter. The Nicene Council forbade heathen names, and recommended that of some apostle or saint, that the baptized might be stirred up to imitate the example of the holy person whose name he bears. By a constitution of our own Church, A.D. 1281, it is provided that no wanton names be given to children, or, if they be, that they be changed at confirmation<sup>m</sup>. Lord Coke ruled that a Christian name changed at confirmation was to be deemed a lawful name.

The rubric provides that the curates of every parish shall often warn the people that without great cause and necessity they procure not their children to be baptized at home in their houses. The minister has a discretionary power as to the "necessity," but it would appear he would be liable to punishment, if he baptized privately without "necessity."

The validity of lay baptism was declared in the case of *Kemp v. Wither*, in which Sir J. Nicholl shewed from

<sup>m</sup> On the duties of Registrars as to names of Infants, see Appendix VIII.

the Canons and Constitutions of the Church that the Church had always maintained that baptism, by whomsoever performed, *sive per laicum, sive per clericum, etiam per paganum in casu necessitatis*, was not to be repeated ; that two things only were necessary : — 1. That the person should be baptized in the Name of the Father, and of the Son, and of the Holy Ghost ; 2. That water should be used.

After the name is given, it is prescribed "that the priest (if the godfathers, &c., certify him that the child may well endure it) is to dip it in the water discreetly and warily." From this it is clear that dipping was the mode of baptism contemplated by the Church in this service, based, no doubt, upon the early way in which it was performed : for it is generally admitted that, except upon extraordinary occasions, baptism was seldom, if ever, administered for the first four centuries but by immersion. The Salisbury Missal, printed in 1530, (the last that was in force before the Reformation,) expressly orders dipping ; and in the first Common Prayer-book of King Edward VI., the order is to dip it in the water, "*so it be discreetly and warily done,*" adding, "if the child be weak, then it shall suffice to pour water upon it."

Affusion, however, or sprinkling, has always been considered as sufficient for a due celebration of this sacrament, and is now among us in universal practice. At the same time, it should be borne in mind that no clergyman would be justified in refusing dipping to any person so desiring.

*Confirmation.* — The importance of this rite should be frequently pressed upon the people, and the young

persons who are approaching the proper age for it should be so constantly under the clergyman's eye, that he may not have to search for them when the bishop's notice comes. They may very properly form a Sunday school or a catechetical class, with or without others, as the case may be, in such a way as to be within reach of direct pastoral teaching and influence every Sunday.

In the early Church, those who were baptized in the presence of the bishop, infants as well as adults, were at once confirmed. This is still done in the Greek Church. With us confirmation is delayed until they come to a reasonable age. When delayed beyond this, it is very often altogether neglected. The world comes in with its allurements, condition in life introduces difficulties, false shame, &c.:—all concur; and he who might have been sealed and enrolled in early life as a confirmed Christian and a constant communicant, lives and dies as one "excommunicate," in great measure from neglect of this great rite.

The *Reform legum*<sup>a</sup> seems to appoint that confirmation be administered every year. When this is done, and within a reasonable distance of the parish, it is well to take advantage of it, and to send persons fitted to receive the rite some little distance at a certain inconvenience in preference to a postponement, the detrimental effects of which cannot be calculated.

The godparents should be encouraged to attend. It tends to increase in public opinion a sense of the importance of the rite itself, and of the responsibilities and spiritual relations of sponsors towards their god-

<sup>a</sup> *Codex Juris Ecclesiast.*, Tit. 19, cap. 2, vol. i. p. 454.



children. On the day of confirmation proper arrangements should be made, if necessary for locomotion and refreshment, but under any circumstances for the preservation of quietness and reverential behaviour in going to and coming from the place, as well as during stay there. The clergyman, when possible, should accompany his candidates on the way. Many of the clergy have a special evening service, with a short practical address to the confirmed, on returning home.

*Marriages*, although not always celebrated in the church itself, have been treated in this country as religious ceremonies from the earliest ages. Among the Anglo-Saxons they were celebrated at the bridegroom's house, but always even then by a priest. By recent laws in this country they can now be legally contracted without any religious ceremony. This does not affect the position of the clergyman in respect of his duties in this matter.

If the marriage is to be by banns, "First the banns of all that are to be married together must be published in the church three several Sundays, during the time of Morning Service, or of Evening Service, (if there be no Morning Service,) immediately after the second Lesson; the Curate saying after the accustomed manner." When the parties live in different parishes, the banns must be published in both. When the church is under repair banns may be published in any place licensed by the bishop for divine service during the disuse of the church, or if necessary in an adjoining parish. But the marriage must be solemnized in one of the churches where the banns have been published. The clergyman is not obliged to publish banns unless the

persons to be married send to him a written notice with their names and abodes seven days before. If this notice is dispensed with, and irregularities occur, the clergyman will have to bear the consequences of his neglect. If banns are forbidden on insufficient grounds, the publication for that time stands good. The churchwardens are bound to provide a proper book for banns, which should be signed after each publication by the clergyman himself, or by some one appointed by him. If the marriage is not celebrated within three months after the banns are completed, the banns must be republished in order to marriage.

The certificate of the superintendent registrar within three months from its notice is a legal substitute for the publication of banns, and a clergyman may celebrate marriage between persons producing it, provided that his church is within the district of the superintendent registrar by whom the certificate is issued. Persons already married at a registry office may at any time after such marriage have a subsequent marriage in church from the clergyman, upon the production of their certificate°. Such marriage is not to be entered in the church register. Before the parties are married, if the banns have been published in different parishes, the officiating clergyman should require a certificate of the publication of the banns in the other church. Deacons, as well as priests, are qualified legally to celebrate marriages.

Marriages can be celebrated only between 8 and 12 o'clock in the forenoon. There must be at least

° Appendix IX.

two credible witnesses besides the clergyman. The marriage must be properly entered in the register.

The registers are the property of the parish, to be kept by the minister in an iron chest, provided by the parish, either in his own house, or in the church; see 6 and 7 Will. IV. c. 86.

At the end of the year, copies of the entries during the year are to be made and verified by the minister, on parchment to be provided by the parish, one of the churchwardens attesting the signature. These copies are to be sent to the registrar of the diocese by post, on or before the 1st of June in each year.

The clergyman must allow searches to be made in the registers when required, for which he may demand a fee for every search, 1s. if not more than one year, and 6d. additional for every additional year, and 2s. 6d. for every single certificate; there must be a 1d. stamp on the certificate.

He is obliged to send copies of the registers, on demand, to the superintendent registrar of his district, for which he is to receive 6d. for every certified copy.

The wilful omission of an entry in the register is liable to a penalty of £50. The destruction of any part of a register is felony. The clergyman may correct errors within a month, in the presence of the persons married, or in case of their death or absence in the presence of the superintendent registrar and two witnesses<sup>p</sup>.

The marriage is to be celebrated in "the body of the church." When this is done, "the minister and clerks are to go to the Lord's table." "It is con-

<sup>p</sup> See Appendix X.

venient that the newly-married persons should receive the Holy Communion at the time of their marriage, or," &c. (rubric).

In the old editions of the Common Prayer-book, before the last review, the rubric was, "Then shall begin the Communion." The alteration was made at the conference of Savoy, in consequence of some objections urged that the rubric then standing

"Either enforced all such as were unfit for the Sacrament to forbear marriage, contrary to Scripture, which approves the marriage of all men; or else compelled all that should marry to come to the Lord's table though never so unprepared."

*Churching of Women.* The rubric does not say at what time of the service the woman shall be churched, but from that at the conclusion it clearly contemplates, at all events, the right of claiming it in the morning: "If there be a communion, it is convenient she receive the Holy Communion." In some churches the service is used immediately before that of the day, and this seems to be as good a time as any. To use it after the general thanksgiving is an interruption which may well be dispensed with. The woman is to kneel "in some convenient place as has been accustomed." In King Edward's First Liturgy it says, "nigh unto the quire door," and in other Prayer-books of that period, "nigh unto the place where the table standeth," probably in order that she might receive conveniently the Holy Communion.

There ought at all events to be a special place for her. If, as is sometimes done, the place assigned be the seat in front of the others, next to the chancel, some

rest for her should be made, so that in kneeling she may have something to lean upon. She is to "offer accustomed offerings;" these are sometimes received by the minister in the bag in which the alms are collected in Holy Communion, and as on that occasion, are placed by him "reverently upon the holy table."

*Burial.* Before proceeding to bury, the clergyman should require a certificate from the registrar or the coroner. (6 and 7 Wm. IV. c. 85<sup>a</sup>.)

The office of burial is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves.

A clergyman in such cases cannot oppose the burial in the parish churchyard. Their friends can insist upon private interment (in cases of *felo de se*, by direction of the coroner or other officer<sup>r</sup>). As to the "unbaptized," a clergyman cannot refuse to use the office because persons have been baptized by Dissenters. The law determines the point of baptism<sup>a</sup>. As to "excommunicate," by Canon 68, it is ordered that no minister shall refuse to bury, &c., except the deceased were pronounced excommunicate "*majori excommunicatione*, for some grievous and notorious crime, and no person able to testify of his repentance." It has been ruled that excommunication takes no effect as to common law, until it be denounced by the ordinary and curate of the place where the offender lives.

"Of those who have laid violent hands upon themselves," it has been determined that those only who

<sup>a</sup> See Appendix XI.

<sup>r</sup> 4 Geo. IV. c. 52.

<sup>a</sup> See under Baptism, p. 51.

have wilfully destroyed themselves are excepted from Christian burial.

By Canon 67, it is ordered that a short peal is to be rung before burial. By the rubric the priest and clerks are to meet the corpse at the entrance of the churchyard,—“the church stile,” as it is said in King Edward’s First Book,—and to go before it “*either into the church or towards the grave.*” Upon this rubric some are of opinion that it gives liberty to the minister to omit the going into church and the lesson and psalms, but this can scarcely be borne out by the service. Before the psalm, the rubric is “after they come into the church;” and before the lesson, “then shall follow the lesson.”

Wheatly thinks that—

“The meaning of leaving the rubric so dubious, is, that if the minister go directly into the church, the grave being there, he should use the psalms and lesson before the burial: but if the grave be without the church, he may first go thither to bury the corpse, and then afterwards, to prevent any inconvenience from the air, proceed to the church itself to read the psalms and lesson, according to the rubric in the first Common Prayer.”

Blunt says, in his “Annotated Prayer-book,”—

“This clearly authorizes the priest to read the whole service at the grave, if, in his discretion, he should think it advisable to do so. In bad cases of infectious disease, it would be more proper that the body should not be taken into the church, and there are many cases (with modern habits of delaying funerals for a week) in which it is not right to take it there when the church is, or is about soon to be, occupied by a congregation.”

Shepherd observes :—

“ When the rubrics were formed there was a reason for the ministers going to the grave in the first place, which does not at present exist. It was then in some places not uncommon to bury the poorer people without a coffin, the body being wrapped in some thick coarse clothing. On such occasions there might be an obvious reason for not admitting the corpse to be brought into the church. And even at present, where the diseased may have died of the small pox, or any other infectious disease, or when the body is putrid, or otherwise offensive, the minister, for the sake of the health of the company attending the funeral, as well as on account of the congregation, who may assemble the same or the following day, would not, I conceive, exercise his discretion improperly, if he should first go to the grave and then into the church.”

The following remarks from Wheatly, on the expressions so often objected to in one of the Collects, are worthy of consideration :—

“ Against the last of these prayers it is often objected, that we make declaration of hope that all we bury are saved. In order to appease the scruples about which, as far as the nature of the expression will bear, we desire it may be considered that there are very different degrees of hope, the lowest of which is but one remove from despair. Now there are but very few with whom we are concerned that die in a state so utterly desperate, as that we may positively affirm they are damned, which yet we might do, did we absolutely and entirely despair of their salvation. It remains, therefore, that we must have some, though very faint, hopes of their salvation ; and this seems sufficient to warrant this declaration, especially if it be pronounced as faintly as the hope itself is entertained. However, it must

be confessed, that it is very plain from the whole tenor of this office, that the compilers of it, presuming upon a due exercise of discipline, never supposed that any would be offered to Christian burial, who had not led Christian lives. But since iniquity hath so far prevailed over the discipline of the Church, that schismatics, heretics, and all manner of vicious livers escape its censures, this gloss seems the best that our present circumstances will admit of. And if it be not satisfactory, there seems to be no other remedy left than that our governors should leave us to a discretionary use of these expressions, either till they be altered by public authority, or, which is much rather to be wished, till discipline be so vigorously exercised, that there be no offence in the use of them."

By the 67th Canon it is ordered that after the funeral a peal shall be rung.

*Catechising.*—The contemporaries of our Lord understood the word *κατηχεῖν* to mean, to give instruction by word of mouth in the rudiments of religion.

The Jews were accustomed to catechists. They had one *διδάσκαλος νηπιῶν* in every village. The apostles, no doubt, taught the Christian religion catechetically.

Theophilus had been "catechised," or orally instructed in the narratives of Christianity, before St. Luke wrote them to him "in order."

Apollos had been catechised, or orally instructed in the nature of John's baptism, before Aquila and Priscilla "took him, and expounded unto him the way of God more perfectly."

The successors of the apostles adopted the same mode of teaching. Every church had its catechist, whose business it was to instruct converts and the young in the principles of the Christian religion.



Cyril, who afterwards became Bishop of Jerusalem, was a catechist; Clement of Alexandria was a catechist, so was Origen, and others of note. The office was one of great eminence and importance, requiring learning, piety, prudence, readiness and skill.

In those days adults, before they were admitted to baptism, were thoroughly instructed in the nature of that religion they were about to profess, and those who had been baptized as children, as they grew older, were made perfectly acquainted with the privileges received, and the responsibilities incurred. Without this, how could the early Christians have made the accurate confessions they did, or how detect the errors that assailed them? They had been catechised in the truths of Christianity, and therefore were able to give an answer, "of the reason of the hope that was in them."

When our Reformers, in the sixteenth century, removed the errors which had crept into the Church, they did not make the mistake of omitting to teach the people a positive system of truth. For this purpose they drew up a Catechism, one of the most perfect of its kind probably in existence, and enjoined upon the clergy to teach it their flocks. The rubric orders that

"The curate of every parish shall diligently, upon Sundays and Holy-days, after the second Lesson at Evening Prayer, openly in the church instruct and examine so many children of his parish sent unto him, as he shall think convenient, in some part of this Catechism."

The 59th Canon is to the same effect, prescribing only a different time for the work, and thereby giving more latitude to the minister. Every parson, vicar, or curate shall upon *every Sunday* and Holy-day teach

and instruct the youth and ignorant persons of his parish in the Catechism *for half-an-hour* before Evening Prayer, directing that

“All fathers, mothers, masters, and dames, shall cause their children, servants, and apprentices, (which have not learned their Catechism,) to come to the church at the time appointed, and obediently to hear, and be ordered by the curate, until such time as they have learned all that is here appointed for them to learn.”—(*Rubric.*)

Without definite instruction, carefully given and understood, it is impossible to keep together a Church as an organized body.

All religious bodies are obliged to teach the principles they hold in some form or other, in order to permanence. Confessions, Creeds, Catechisms, are of themselves symbols, which men recognise, by which they are united as a body, and for which they will live and die; but when understood they become more, they are then instinct with life, and supply the motives which direct the movements of those who intelligently believe them.

“Dogmatic teaching,” says Dr. Vaughan in his remarks on Induction at Doncaster, “is the enunciation of Christian doctrine in the form of positive and detailed statement, not much in fashion among us, perhaps too little so, *since out of it must grow all Christian practice*, and no part of it can be omitted systematically in our teaching without injury in some respect more or less important to the Christian life of our hearers.”

The prejudice against creeds and catechisms is not always a wise one. It may be assumed, I think, that

they are never mere words, without some principles of which they are the expression. They may indeed be truthless. But they are the embodiments of something, and according to the truth or error they contain, are calculated to affect for good or ill those who entertain them. Formularies of faith may be misused, as they are when men "idolize" them, instead of Him of whom they treat—for formulism is idolatry. But they are indispensable while man is in the body, and as such should be reverently treated and properly understood.

It is not too much to say, that the great defections from the Church of England are attributable not more to the indolence and scandals of her clergy in past times, than to the imperfect way in which her doctrines have been taught. And even now, when there is so much improvement in both these respects, the ignorance of a very large number of the members of the Church of England in the principles they profess is a disgrace to those whose bounden duty it is to "teach, and to premonish, to feed and provide for the Lord's family," and "to instruct the people committed to their charge" in the truths of our holy religion.

How very awful, on this matter, are the words spoken by the bishop in the Ordination Service to those to be ordained priests:—

"Have always therefore printed in your remembrance, how great a treasure is committed to your charge. For they are the sheep of Christ, which He bought with His death, and for whom He shed His Blood. The Church, and Congregation whom you must serve, is His Spouse, and His Body. And if it shall happen the same Church, or any Member thereof, to take any hurt or hindrance by

reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with yourselves the end of your Ministry towards the children of God, towards the Spouse and Body of Christ; and see that you never cease your labour, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion, or for viciousness in life."

Why is it that so many members of our Church do not believe, I do not say disbelieve, her doctrines? One reason is, because they have never been so taught, as to understand them. "They believe that they believe," and this is all. Their minds have never been properly instructed in the Creeds and Catechism they have learned to repeat. They ought to have been made to understand them in their tender years, line upon line, precept upon precept. Then they would have assimilated the truths they contain, and would intelligently believe.

Modern sermons, to which so many trust for instruction, are but imperfectly calculated to teach systematic truth. Their very structure is unfitted for the purpose, and when the many necessary interruptions to a continuous course of sermons upon any one or more subjects are considered, it will easily be seen, that a parish which depends solely upon them will have a very inadequate knowledge of religious truth.

Bishop Hall on this observes:—

"It was the observation of the learnedest king that ever

sat hitherto on the English throne, that the cause of the miscarriage of our people into popery and other errors, was their ungroundedness in the points of Catechism. How should these souls," he asks, "be but carried about with every wind of doctrine, that are not well ballasted with solid information? What good use is there of these affections that run before the judgment, or of these walls that want a foundation?"

"The Country Parson," says Herbert, "values catechising highly. For—there being three points of his duty: the one to infuse a competent knowledge of salvation in every one of his flock; the other, to multiply, and build up this knowledge to a spiritual temple; the third, to inflame this knowledge, to press, and to drive it to practice, turning it to reformation of life, by pithy and lively exhortations;—catechising is the first point, and *but by catechising, the other cannot be attained.*"

George Herbert catechised every Sunday afternoon after the second lesson. For directions to this work, he says:—

"He," i.e. the Country Parson, "useth and preferreth the ordinary Church Catechism; partly for obedience to authority, partly for uniformity sake, that the same common truths may be everywhere professed; especially since many remove from parish to parish, who, like Christian soldiers, are to give the word, and to satisfy the congregation by their Catholic answers. He exacts of all the doctrine of the Catechism; of the younger sort the very words; of the elder the substance. These he catechiseth publicly; these privately: giving age, honour, according to the apostle's rule<sup>1</sup>. He requires all to be present at catechising: first for the authority of the work; secondly, that parents and

<sup>1</sup> 1 Tim. v. 1.

masters, as they hear the answers, may, when they come home, either commend or reprove, either reward or punish; thirdly, that those of the elder sort, who are not well grounded, may then by an honourable way take occasion to be better instructed; fourthly, that those who are well grown in the knowledge of religion, may examine their grounds, renew their vows, and, by occasion of both, enlarge their meditations."

Hammond was in the habit of catechising an hour before evening prayer, "whereat the parents and older sort were wont to be present, and from whence he said they reaped more benefit than from his sermons." He wrote a practical catechism for the use of those who by his "helpe and care had attained in some measure to the understanding of the principles of religion, proposed by the Church Catechism;" in order that they might "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

Bishop Bull was a diligent catechiser.

"He was too sensible," observes his biographer, "of the necessity and advantage of catechising, to neglect an institution which hath so direct a tendency to promote piety and religion in the minds of men. The instructions from the pulpit very often miscarry for want of laying a good foundation in the first principles of religion, and from not understanding the meaning of those words and phrases which so frequently occur in set and formed discourses; and it is a vain attempt to reform the world, without seasoning the minds of the youth with that necessary knowledge of the Christian mysteries, upon which all religious practice must be built. He laboured, therefore, particularly in this province, and did not content himself barely to hear the youth repeat the words of our excellent Catechism, but

he expounded it to them, in a plain and familiar manner, whereby he did not only sow the good seed of the word in young and tender minds : but also enlightened those of riper years, whom he encouraged and exhorted to be present at his catechetical performances, and who were too much ashamed of their ignorance to overcome it by any other methods."

Archbishop Usher was so impressed with the importance of this duty, that he issued special injunctions on the subject, viz. :—

"In the afternoon, after the second lesson, to spend about half-an-hour in a brief and plain opening the principles of religion in the Church Catechism. First to go through the Creed at *once*, giving but the sum of each article. Then next time at thrice, and afterwards on each time an article as they might be able to bear it. And so proportionably of the Ten Commandments, the Lord's Prayer, and the doctrine of the Sacraments."

To the Great Rebellion in the seventeenth century we must no doubt attribute, in great measure, the neglect of this ordinance. At that time a large number of the young were withdrawn from the public instruction of the regular clergy, and catechising in public fell into comparative disuse.

It is supposed by some that the day or Sunday school may be accepted as a substitute for clerical catechising. But our schoolmasters, in the first place, are not trained theologians ; they are, therefore, as a matter of fact, unqualified for an office which requires more knowledge of divinity than they possess. An inspector of schools is frequently much struck with this fact. Over and over again it happens that a schoolmaster, able in

other respects, fails in examining his children in the rudiments of the Christian religion.

But very few of our teachers are able to instruct critically a class of the age and circumstances of catechumens, e.g. from twelve to sixteen years of age, even in the Lord's Prayer, the Apostle's Creed, and the Ten Commandments.

If this is the case in the day, still more is it so in the Sunday school. There the religious instruction is in great part necessarily intrusted to persons whose chief qualifications are earnestness and piety, and who are quite unfitted to explain many of even those simple truths which children ought to learn.

If more be wanted to press upon the clergy the importance of "catechising" the young in church, the present aspect of the education question would seem to supply it. To what extent the public mind may carry the principle of mixed education it is difficult to say. But whatever it may be, the clergyman, at least, has his own church for exclusively denominational teaching, where no conscience clause can be imposed.

My own experience is that children regularly "catechised" at church are, as a rule, far ahead of all others in religious knowledge.

The circumstances of the parish will best determine the time for catechising. Where there are three services, it may properly be substituted for the sermon in the afternoon, and be taken after the second lesson. In other cases, half-an-hour before the afternoon service.

The catechumens should be formed into a class, consisting of the elder children of the day and Sunday schools, of the young members of the upper grades



in the parish, of domestic servants, and of such other unconfirmed persons as are disposed to attend.

Attendance each time should be marked.

The subject for the ensuing exercise should be given out a week beforehand, so as to be thoroughly mastered by all, catechist and catechumens.

Care should be taken in the exercise itself, that ignorance be not exposed, nor feelings wounded, nor vanity encouraged, nor envious, jealous, or other evil passions of any kind unnecessarily excited.

Ellipses should be freely used, and where the children hesitate the answers should be, in common phrase, put into their mouth.

The existence of such a class will considerably reduce the labour of preparing candidates for confirmation, as the advanced members of it will be always properly instructed for that rite, requiring only individual examination, and direction, and proper preparation for their first communion.

The following suggestions may be useful:—on commencing a course of catechising, give notice to the congregation of your intention, and of the mode you propose to adopt, and explain fully the object you have in view; invite the co-operation of parents, masters, &c., and the attendance of all so disposed. Give out, then, a certain portion of the Catechism as the subject for the following Sunday's work; e.g. the privileges and responsibilities of baptism. Suggest to the class some text-book which will explain the meaning of the Catechism, request all who are able to provide themselves with it, (take care that the others are instructed from time to time in the matter it contains,)—and

direct all to prepare themselves during the week for examination on the following Sunday.

The whole Catechism may be gone through in the same way. When this is done and the Catechism thoroughly mastered, pass on to other exercises, e. g. to the Epistles, Gospels, and Collects of the year, and then on to other subjects in some such way as this. Suppose the exercise to be upon the redemption of man by Christ, you would naturally begin with an understanding of the first covenant.

What is a covenant? What was the first covenant which God made with man? What were the conditions of it? Look up in your Bibles, Gen. ii. 16, 17. Did Adam keep this covenant, or break it? Gen. iii. 6.

Here enlarge upon the existence and nature of Satan, his hatred of God and man, the formidable character of his attacks, referring to John viii. 44, 2 Cor. xi. 3, Luke xxii. 31, 1 Chron. xxi. 1, Mark iv. 15, John xiii. 27, Acts v. 3, 1 Pet. v. 8.

What was the consequence of this transgression? First, shame; compare Gen. ii. 25 with Gen. iii. 7, 8, 10. Then, pain, and sorrow, and toil, Gen. iii. 16—18; and death, Gen. iii. 19.

Here dwell forcibly upon the full effects of the fall, the complete loss of everything given and promised under the first covenant, and the utter helplessness of Adam to restore himself from his lost estate.

From this pass on to the fact that all the human race was in Adam's loins, and that when he fell they fell, and when his nature became changed by the leprous poison of sin their nature became necessarily changed also.

From this pass on to the fact that no Being but He

who had created man, and in whom is the fountain of life, Gen. ii. 7, could restore him; and again as to the nature of God, who cannot lie; and from this to the necessity of a Redeemer.

This will bring you to the second covenant, on which you will refer to Gen. iii. 15, xxii. 17, 18; Gal. iii. 8—16; Rom. viii. 3; Heb. ii. 9; and introduce the two-fold nature of Christ.

How many natures has Jesus Christ?

Prove His Divinity; John i. 1, xvii. 5; Phil. ii. 6; Col. i. 15; Heb. i. 3.

Prove His humanity; Luke ii. 67; Matt. ii. 1; Heb. ii. 14, 16; Phil. ii. 8.

Why did He take the nature of man, and not, e. g. the nature of angels? Heb. ii. 17; Acts xx. 28.

Draw out here how Christ, by taking human nature, qualified Himself to redeem the human race.

From this pass on to the meaning of the word Redemption—bought back from what?

The curse of the law, Gal. iii. 10—13.

The slavery of sin, Rom. vi. 16 and xii. 14.

The power of Satan, Acts xxvi. 18.

The wrath of God, Matt. iii. 17.

Eternal misery, 1 Thess. i. 10.

At what price?

His own Blood; John i. 29, 36; 1 Pet. i. 19; Matt. xx. 28; 1 Tim. ii. 6.

Hence pardon; Ephes. i. 7; 1 John ii. 2; Rom. v. 1; Rom. iii. 24.

Freedom from sin; Tit. ii. 14; Acts iii. 26.

And from death eternal; 1 Cor. xv. 55—57.

## APPENDIX I.

### HABIT OF THE OFFICIATING MINISTER.

“As to the habit to be worn by the officiating minister, there seem to be some slight, or it may be only an apparent, variance between the canon and the statute law. The canon law directs, that every minister saying the public prayers, or ministering the sacraments or rites, shall wear a decent and comely surplice with sleeves, to be provided, as we have before seen, at the charge of the parish; any question as to decency or comeliness thereof to be decided by the ordinary; and ministers, being graduates, are to wear upon such surplices such hoods as by the orders of the universities are agreeable to their degrees, which no minister, not being a graduate, shall wear on pain of suspension. But ministers, not being graduates, may wear, instead of hoods, a decent tippet of black, so it be not of silk.

“But in the rubric of the Common Prayer Book, established by act of parliament in the second year of Edward the Sixth, it is directed, that in saying or singing of matins and evensong, baptizing and burying, the minister in parish churches, and chapels annexed to the same, shall use a surplice; and in all cathedral churches and colleges, the archdeacons, deans, provosts, masters, prebendaries and fellows, being graduates, may use in the choir, besides their surplices, such hoods as pertain to their several degrees, which they have taken in any university within this realm; but in other places, any minister shall be at liberty to use any surplice or not. It is also seemly that graduates, when they preach, should use such hoods as pertain to their several degrees. This is the present statute law upon this subject. For by the 1 Eliz. c. 2, and also by the rubric before the Common Prayer, which, as we have before seen, is a part of the statute law, it is directed that such ornaments of the Church, and of the ministers thereof, shall be retained and used as were in the Church of England, by authority of parliament, in the second year of Edward the Sixth.

“Where the statute law is opposed to the canon law, the latter would seem to be null; and as the statute law has not mentioned the solemnization of marriage, or the churching of women, as occasions on which the surplice is to be worn, it was probably at that time considered optional; and although custom has now strongly sanctioned its use upon such occasions, it must be doubtful whether it could be legally enforced. The administration of the Holy Communion is omitted in this part of the rubrical directions from the occasions on which the surplice is to be used; but it is directed in another part of that same Prayer Book, that the vesture worn on such occasions shall be a plain white alb, with a vestment or cope. This alb differs very little from the surplice, being close-sleeved; and indeed in the same place, where directions are given for the habit of the bishop in officiating at the ministration of the communion, it is said that he shall have upon him, among other things, his surplice or alb. And a difficulty might consequently here arise, if custom should in any case be so far disregarded, as that a minister should take upon himself to adopt an alb instead of a surplice in the administering the Sacrament; for the alb is in fact the only habit which the strict letter of the law sanctions on such occasions. And this appears to be one of the many cases in which numerous difficulties would arise from any departure from custom and long-established usage.

“As to the use of the surplice as a proper habit for the preacher, it never appears to have been even contemplated either by the canon or the statute law; the directions of which appear so plainly to indicate the different times at which the surplice is to be used, that it is not easy to imagine in what manner an opinion could have prevailed that its use had ever been considered proper in the pulpit. The error may possibly have arisen from the custom, for the deans, masters, prebendaries, fellows, &c., in cathedrals or colleges, to wear their surplices while preaching in their own cathedral or college; but these they wear on such occasions not as preachers, or as persons ministering, but because it is the ordinary dress which they are directed to wear, and which they do always wear when they attend their cathedral or college church or chapel, whether ministering, or as members of the congregation only; and which surplices even lay fellows of colleges ordinarily wear when attending service at their

college chapels. Others have supposed this error to have arisen from the circumstance, that the rubric may possibly be so construed as to suppose the morning sermon to be a part of the order of the administration of the Lord's Supper, which however would involve the manifest absurdity of using a different habit in performing precisely the same office according to the time of the day at which it might be performed; but, in truth, the meaning of 'preaching being a part of such a service' is not very clear or definite: and even if it were so in the fullest sense, yet, as it is clearly not performed in the same place, there is no argument that it should be in the same habit. It will, moreover, be observed that it is doubtful whether the use of the present surplice in the communion service has any other certain sanction than the authority of that long-established custom which has also sanctioned the use of the gown in preaching\*."

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## APPENDIX II.

### ON UNIFORMITY IN PUBLIC WORSHIP.

"THE last, and consequently the most important act by which the uniformity of public worship is established, is that passed in the 13th and 14th years of Charles II., which, after reciting, that for settling the peace of the Church, the king had granted his commission under the great seal to several bishops and other divines to review the Book of Common Prayer, and to prepare such alterations and additions as they thought fit to offer; and that afterwards, the convocation of both the provinces being called, his majesty had been pleased to authorize and require them to review the Book of Common Prayer, and the Book of the Form and Manner of Making and Consecrating Bishops, Priests and Deacons; since which time they had accordingly reviewed the said books, and had made some alterations in the same, which they thought fit to be inserted, and some additional prayers, and had exhibited and presented the same to his majesty in writing, in one book, intituled 'The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of

\* "A Practical Treatise on the Law relating to the Church and Clergy. By Henry William Cripps, M.A., of the Middle Temple, Barrister-at-Law, Recorder of Lichfield, and late Fellow of New College, Oxford." Pp. 687—690.

England; together with the Psalter or Psalms of David, pointed as they are to be said or sung in Churches; and the Form and Manner of Making, Ordaining and Consecrating of Bishops, Priests and Deacons.' It was enacted, that the said Book of Common Prayer, and of the form of ordination and consecration of bishops, priests and deacons, with the alterations and additions so made and presented to his majesty by the said convocations, be the book which shall be appointed to be used by all that officiate in all cathedral and collegiate churches and chapels, and in all chapels of colleges and halls in both the universities, and the colleges of Eton and Winchester, and in all parish churches and chapels throughout the kingdom, and by all that make or consecrate bishops, priests or deacons, in any of the said places, under such sanctions and penalties as the houses of parliament should think fit.

"And it is by the same statute further enacted, that all and singular the ministers in any cathedral, collegiate, or parish church or chapel, or other place of public worship, shall be bound to say and use the morning prayer, evening prayer, celebration and administration of both the Sacraments, and all other the public and common prayers, in such order and form as is mentioned in the said book intituled as aforesaid, and annexed and joined to this present act; and that the morning and evening prayers therein contained shall upon every Lord's day, and upon all other days and occasions, and at the times therein appointed, be openly and solemnly read by all and every minister or curate in every church, chapel, or other place of public worship, as aforesaid.

"It will be seen, therefore, from these statutes, that independently of any ecclesiastical or canon law, or of any direction of the ordinary which might be binding on the ministers, the Book of Common Prayer, in such order and form as mentioned in the said book, according to the directions of the rubric, is incorporated into and made a part of the statute law of this kingdom; and for the breach thereof the statute law also affixes heavy penalties; for if any parson, vicar, or other whatsoever minister, that ought to sing or say common prayer, or minister the Sacraments, refuse to do so in such order and form as set forth in the Book of Common Prayer, or shall wilfully and obstinately use any other rite, ceremony, form, &c., in celebrating the Lord's Supper, or other open prayer; or shall preach

or speak anything in derogation of the said book, or anything therein contained, and be thereof convicted, either by verdict of twelve men or by his own confession, or by notorious evidence of the fact, he shall forfeit (if the prosecution is upon 2 & 3 Edw. VI.), for his first offence, the profit of such one of his spiritual benefices as it shall please the king to appoint, and also be imprisoned six months; and for the second offence be imprisoned for a year, and be deprived of all his spiritual promotions; and for the third offence be imprisoned for life. If the prosecution be made under the 1 Eliz. c. 2, then for the first offence he shall forfeit to the king the profit of all his spiritual promotions for one year, and be imprisoned six months for the second offence, as by 2 & 3 Edw. VI.; for the third offence, be deprived of all his spiritual promotions, and be imprisoned for life; and if he have no spiritual promotions, then for the first offence imprisonment for a year, for the second, imprisonment for life<sup>b</sup>."

### APPENDIX III.

#### NOTICES FOR VESTRY MEETINGS, &c., NOT TO BE GIVEN OUT DURING DIVINE SERVICE.

"FORMERLY, many notices or publications relating to parochial matters, holding courts, &c., were by custom, or by express acts of parliament, given out during the time of, or immediately after, divine service; but by a recent statute it is enacted, that no proclamation, or other public notice for a vestry meeting, or any other matter, shall be made or given in any church or chapel during or after divine service, or at the door of any church or chapel at the conclusion of divine service. And that all proclamations and notices, which by virtue of any law or statute, or by custom or otherwise, have been heretofore made or given in churches or chapels during or after divine service, shall, instead thereof, previously to commencement of divine service on the several days on which such proclamations have hitherto been made, be affixed on or near the doors of all the churches and chapels within such parish; and that no decree relating to a faculty, nor any other decree, citation, or proceeding whatsoever in any Ecclesiastical Court, shall be read or

<sup>b</sup> Cripps, pp. 671—673.



published in any church or chapel during or immediately after divine service. The act contains a proviso that nothing contained in it shall extend to the publication of banns, nor to notice of the celebration of divine service, or of sermons; nor to restrain the curate, in pursuance of the Book of Common Prayer, from declaring unto the people what holiday or fasting days are in the week following to be observed; nor to restrain the minister from proclaiming or publishing what is prescribed by the rules of the Book of Common Prayer, or enjoined by the queen or ordinary of the place; a great part of which proviso, it will be seen, is merely an affirmation of the directions of the rubric, and a declaration that they are to be obeyed, and that they are not interfered with by this act."

#### APPENDIX IV.

##### DAILY SERVICE NOT LEGALLY IMPERATIVE.

"THE directions of the canon may be deemed decisive of the question" of daily service; "for it is there directed that the Common Prayer shall be used, &c., on such days as are appointed to be kept holy: a direction which would plainly have been absurd if the Common Prayer had been intended to have been used on every day, whether appointed to be kept holy or not. By the rubric the curate is required to give notice of these days; but this would have been altogether unnecessary if the people were every day to resort to church. The same argument is suggested by the directions of the 15th canon, which directs, that on Wednesdays and Fridays, *though they be not holidays*, the minister, at the accustomed hour of service, shall resort to the church or chapel, and warning being given to the people by tolling a bell, shall say the litany, &c. This direction as to Wednesdays and Fridays would have been unnecessary and superfluous, if the minister should have resorted there every day; but the words above printed in italics remove all possible doubt, for they clearly shew that but for this direction even the Wednesdays and Fridays, if they were not holidays, would not have been times when the service would have been performed; and that the holidays only would have been such proper times. Accord-

ingly, as far back as we have any clear and authentic evidence, at the close of the seventeenth and the beginning of the eighteenth century, we find that in and about London, where it may be supposed the congregation was found sufficient, the Wednesdays, Fridays and holidays were the days, and the only days besides Sundays, when the service was performed; in which practice there appears to have been a great degree of uniformity; but it would appear, the service on the eves of the holidays is also proper, and might be legally enforced. But no action for damages will lie against a minister for refusing to celebrate divine service <sup>d</sup>."

## APPENDIX V.

### READING.

"QUI ad lectoris promovetur gradum, iste erit doctrinâ et libris imbutus, sensuumque ac verborum scientiâ perornatus, ita ut in distinctionibus sententiarum intelligat, ubi finiatur junctura, ubi adhuc pendet oratio, ubi sententia extrema claudatur.

"Sicque expeditus usum pronunciationis tenebit, ut ad intellectum omnium mentes sensusque promoveat, discernendo genera pronunciationis, atque exprimendo omnium sententiarum proprios affectus, modò indicantis voce, modò dolentis, modò increpantis, modò exhortantis, sive his similia, secundùm genus propriæ pronunciationis—Porro vox lectoris simplex erit, et clara, ad omne genus pronunciationis accommodata, plena succo virili, agrestem et subrusticum effugiens sonum—non humilis, nec adeo sublimis, non fracta, nec tenera, nihilque fœmineum sonans, neque cum motu corporis, sed tantum cum gravitatis specie.

"Auribus enim et cordi consulere debet lector, non oculis—ne potiùs ex seipso eos spectatores magis quam auditores faciet <sup>e</sup>."

## APPENDIX VI.

### THE MINISTER MAY DETERMINE WHETHER THE SERVICE BE SAID OR SUNG.

"IN the primitive Churches the favourite practice of the Christians to sing hymns in alternate verses is expressly mentioned by

<sup>d</sup> Cripps, pp. 677, 678.

<sup>e</sup> Isidorus, *Hispanis de Eccles. Officiis*.

Pliny, in one of his epistles to the Emperor Trajan: *Affirmabant hanc fuisse summam vel culpæ suæ vel erroris, quod essent soliti statim ante lucem convenire carmenque Christo quasi Deo dicere secum invicem*; and probably for some time the custom continued much as we find the rule laid down in this country about 1000 years ago; viz. that they *should observe a plain devout melody*.

"The Church of Rome afterwards refined upon this practice, as it was their policy to make their ministers considerable in the eyes of the common people; one way of effecting that, was by appointing them sole officers in the public service of the church, and difficult music was introduced, which no one could execute without a regular education of that species. At the Reformation this was one of the grievances complained of by the laity, and it became the distinguishing mark of the Reformers to use plain music in opposition to the complex musical services of the Catholics. The Lutheran Church, to which the Church of England has more conformed in discipline, retained a choral service. The Calvinistic Churches, of which it has sometimes been harshly said that they think to find religion wherever they do not find the Church of Rome, have discarded it entirely, with a strong attachment to plain congregational melody, and that, perhaps, not always of the most harmonious kind.

"There are certainly, in modern usage, two services to be distinguished; one, the cathedral service, which is performed by persons who are in a certain degree professors of music, in which others can join only by ear; the other, in which the service is performed in a plain way, and in which all the congregation nearly take an equal part. It has been argued that nothing beyond this ought to be permitted in ordinary parochial service, it being that which general usage at the present day alone permits. But that carries the distinction further than the law will support; for if inquiries go further back, to periods more nearly approaching the Reformation, there will be found authority sufficient, in point of law and practice, to support the use of more music even in a parish church or chapel.

"The first Liturgy was established in the time of Edward VI., in 1548. This was followed, after a lapse of four years, by a second, which was published in the reign of the same king, in 1552; and the third, which is in use at present, agreeing in substance with

the former, as ordained and promulged in the first year of Elizabeth, in 1559.

"It is observable, that these statutes of Edward VI., which continue in force, describe even-service as even-song. This is adopted into the statute of the first of Elizabeth. The Liturgy also of Edward VI. describes the singing or saying of even-song; and in the communion service the minister is directed to sing one or more of the sentences at the offertory. The same with regard to the Litany; *that* is appointed to be *sung*. In the present Liturgy, the Psalter is printed with directions that it should be *said* or *sung*, without any distinction of parish churches or others; and the rubric *also* describes the Apostles' Creed to be *sung* or *said* by the minister and people, not by the prebendaries, canons, and a band of regular choristers, as in cathedrals, but plainly referring to the service of a parish church. Again, in the burial service, part is *to be sung* by the minister and people; so also in the Athanasian and Nicene Creeds.

"The injunctions that were published in 1559 by Queen Elizabeth completely sanction the continuance of singing in the church, distinguishing between the music adapted for cathedral and collegiate churches and parochial churches; for it is enjoined that, because in divers collegiate, as also in some parish churches, heretofore there hath been livings appointed for the maintenance of men and children for singing in the church, by means whereof the laudable exercise of music hath been had in estimation and preserved in knowledge, the queen's majesty, neither meaning in anywise the decay of anything that might conveniently tend to the use and continuance of the said science, neither to have the same so abused in any part of the church that thereby the common prayer should be the worse understood by the hearers, willeth and commandeth that, first, no alterations be made of such assignments of livings as hath heretofore been appointed to the use of singing or music in a church, but that the same so remain; and that there be a modest and distinct song so used in all parts of the common prayers in the church, that the same may be as plainly understood as if it were without singing: and yet, nevertheless, for the comfort of such as delight in music, it may be permitted that in the beginning or in the end of common prayer, either at morning or evening, there may be sung

an hymn or such like song to the praise of Almighty God, in the best melody and music that may be conveniently devised, having respect that the sentence of the hymn may be understood and perceived.

“Also in the Articles for the Administration of Prayers and Sacraments, set forth in the further injunction of the same queen in 1564, the Common Prayer is directed to be said or sung decently and distinctly in such place as the ordinary shall think meet, for the largeness and straitness of the church and choir, so that the people may be most edified. If, then, chaunting was unlawful anywhere but in cathedrals and colleges, these canons are strangely worded, and are of disputable meaning. The metrical version of the Psalms was then not existing, the first publication not taking place till 1562; and it was not regularly annexed to the Book of Common Prayer till 1576, after which those Psalms soon became the great favourites of the common people. The introduction of this version made the ancient hymns disrelished; but it cannot be meant that they were entirely superseded, for under the statutes of the Reformation, and the usage explanatory of them, it is recommended that the ancient hymns should be used in the Liturgy, or, rather, that they should be preferred to any others; though certainly, to perform them by a select band with complex music, very inartificially applied, as in many of the churches of the country, is a practice not more reconcilable to good taste than to edification. But to sing with plain congregational music is a practice fully authorized, particularly with respect to the concluding part of different portions of the service’.”

† Cripps, pp. 691—693.

## APPENDIX VII.

<i>Christian Name of Child.</i>	
<i>Christian Names of Father and Mother.</i>	
<i>Surname.</i>	
<i>Occupation of Fa- ther.</i>	
<i>Names of God- parents.</i>	

THE office of godparents is an important one. They are to take care that the child is virtuously brought up to lead "a godly and a Christian life." Parents should be careful to select none but those who are themselves living apparently godly and Christian lives.

## APPENDIX VIII.

## REGISTRARS' DUTIES AS TO NAMES OF INFANTS.

*"General Register Office, Dec. 16, 1863.*

"REV. SIR,—I am directed by the Registrar-General to acknowledge the receipt of your letter of the 14th inst., and to inform you that it is the duty of the Registrar on registering a birth to enquire of the informant if any name have been given to the child in baptism or otherwise, and to insert the name (if any have been given) in the second column of the register of birth.

"But if no name shall have been given, it is the duty of the Registrar to leave the column headed 'Name if any' blank, and to inform the parent or other informant that the baptismal name may be subsequently added to the entry of the birth on the production of a certificate of the child's baptism in the form of Schedule G of the Registration Act.

"I am, Rev. Sir, your obedient servant,

"E. EDWARDS, *Ch. Clk.*

"The Rev. W. J. E. BENNETT,

*"Vicarage, Frome-Selwood, Somersetshire."*

*"General Register Office, Dec. 21, 1863.*

"REV. SIR,—In reply to your letter of yesterday's date, I am to inform you by direction of the Registrar-General that—

"1.—On registering a birth, it is the duty of the Registrar to enquire of the informant whether any name has been given to the child.

"2.—If the informant state that no name has been given to the child, the Registrar would not be justified in enforcing, by persuasion or otherwise, the giving of such name.

"3.—No penalty would be incurred by the informant on refusing to give such name.

"I am, Sir, your obedient Servant,

"E. EDWARDS, *Ch. Clk.*

"The Rev. W. J. E. BENNETT,

"*Frome-Selwood, Somersetshire.*"

By the 6 and 7 Will. IV. c. 86, it is provided that if a child born in England, whose birth has been registered by the Superintendent-Registrar, shall within six months from the registry have any name given to it in baptism, the parents may within seven days procure a certificate signed by the minister who baptized the child, and give it to the Registrar.

The minister cannot refuse this certificate, but may charge 1s. for it. On receipt of this certificate the Registrar shall, on payment of 1s., register that the child was baptized by such a name.

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## APPENDIX IX.

### REGISTRARS' CERTIFICATES OF MARRIAGE.

By the act 6 and 7 Will. IV., a clergyman was *bound* to marry upon the Registrar's certificate; but by a later act, 19 and 20 Vict., the solemnization of marriage on the Registrar's certificate cannot be enforced in any church *against* the will of the minister.

The act 19 and 20 Vict. c. 12, provides that upon production of the certificate of marriage before the Registrar, a clergyman may, if he think proper, read the marriage service.

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## APPENDIX X.

### CORRECTIONS IN REGISTERS.

"If, however, the clergyman should discover any error to have been committed in the form or substance of any entry, he may, within one calendar month after discovering such error, in the presence of the parties married, or, in case of their death or absence,



in the presence of the Superintendent-Registrar and two other credible witnesses, who shall respectively attest the same, correct the erroneous entry, according to the truth of the case, by entry in the margin without any alteration of the original entry, in which case he must sign the marginal entry, and add the day of the month and year when such correction is made, and must make the like marginal entry, attested in like manner, in the duplicate marriage register-book, and also make the like alteration in the certified copy of the register book; or in case such certified copy has been already made, then he must make and deliver in like manner a separate certified copy of the original erroneous entry, and of the marginal correction therein made; and if all this be properly done, then he will not be liable to any of the penalties before mentioned \*."

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## APPENDIX XI.

### CERTIFICATES OF DEATH FROM REGISTRAR.

"THAT every registrar, immediately upon registering any death, or as soon after as he shall be required to do so, shall, without fee or reward, deliver to the undertaker or other person having charge of the ground, a certificate under his hand, according to a prescribed form, that such death has been duly registered, and such certificate shall be delivered by such undertaker or other person to the minister or officiating person who shall be required to bury or perform any religious service for the burial of the dead body; and if any dead body shall be buried for which no certificate shall have been so delivered, the person who shall bury, or perform any funeral or religious service for the burial, shall forthwith give notice thereof to the registrar: provided that the coroner, upon holding any inquest, may order the body to be buried, if he shall think fit, before registry of the death, and shall in such case give a certificate of his order, in writing under his hand, according to a prescribed form, to such undertaker or other person having charge of the funeral, which

\* Cripps, pp. 754, 755.

shall be delivered as aforesaid; and every person who shall bury, or perform any funeral or any religious service for the burial of any dead body for which no certificate shall have been duly made and delivered as aforesaid, either by the registrar or coroner, and who shall not, *within seven days*, give notice thereof to the registrar, shall forfeit and pay any sum not exceeding ten pounds for every such offence <sup>b</sup>.”

From the letter of this it would appear that the onus of sending the certificate rests with the registrar; but that the clergyman who buries a corpse without certificate will incur a penalty not exceeding £10, unless he sends notice of the burial to the registrar within seven days.

“General Register Office, April 10, 1865.

“REV. SIR,—I am directed by the Registrar-General to acknowledge the receipt of your letter of the 7th inst., and to inform you that as there is no *legal* obligation on a medical practitioner to furnish a ‘certificate of the cause of death,’ it follows that no person is entitled to demand that document as a matter of right. But as it is of great importance that reliable statements of the fatal disease should, whenever practicable, be recorded in the register of every death, the Registrar-General has issued instructions to Registrars of births and deaths upon this subject, a copy of which I beg to enclose for your information.

“In reply to your further enquiries, I am to inform you that no person is legally bound to send *notice* of a death to the Registrar (although it is very desirable that such notice should be given, either orally or by post); and that the following are the persons who are bound to furnish the Registrar—upon being required so to do—with the several particulars necessary to be recorded in a register of a death.

“Some person present at the death, or in attendance during the last illness of the deceased.

Or, “In case of the death, illness, inability, or default of all such persons, the occupier of the house or tenement.

<sup>b</sup> Cripps, p. 780.

*Or*, "If the occupier be the person who shall have died, some inmate of the house or tenement in which the death shall have happened<sup>i</sup>.

"I am, Rev. Sir, your obedient Servant,

"E. EDWARDS, *Secretary*.

"The Rev. RICHARD PRICHARD, Rural Dean,

"*Newbold Rectory, Shipston-on-Stour.*"

<sup>i</sup> A Paper containing Plain Rules about Registration is printed by Messrs. Parker, and may be purchased at 6d. per 25 copies, for distribution.

## CHAPTER III.

### SERMONS.

WHAT is a sermon? How made? The first requisite is *material*.

"The country parson," says George Herbert, "is full of all knowledge. They say it is an ill mason that refuseth any stone: and there is no knowledge, but in a skilful hand serves either positively as it is, or else to illustrate some other knowledge. But the chief and top of his knowledge consists in the Book of books, the storehouse and magazine of life and comfort, the Holy Scriptures; there he sucks and lives."

St. Paul tells Timothy, *πρόσεχε τῇ ἀναγνώσει*, 'give attendance to reading.' Why? Among other reasons, that the man of God may be *ἐξηρτισμένος*, 'thoroughly furnished;' full not only of the thoughts and conclusions of fathers, divines, philosophers, poets: but, above all, full of the mind of God as revealed by Himself in His own Word.

Begin with devotion. "Ante sit orator" (a man of prayer), "quam dictator" (a man of words).

"Commence on your knees," said a dignitary of the Church once to me.

Fra Angelico is said to have painted with tears in his eyes, and after prayer and sacramental communion.

"The parson," says George Herbert, "ever beginneth with some short ejaculation, as 'Lord, open mine

eyes, that I may see the wondrous things of Thy law.' ”

If ambitious, beware of a “sacrifice to your own net, or incense to your own drag.” Beware of seeking in your efforts the praise of men, and the applause of your hearers.

If self-sufficient,—

Λόγον ἔχεις καὶ διδασκαλικὴν χάριν; μὴ διὰ τούτων νομίσης πλείον τι τῶν ἄλλων ἔχειν. Διὰ τοῦτο μάλιστα ταπεινοῦσθαι ὀφείλεις ὅτι πλείονων ἡξιώθης δωρεῶν· ᾧ γὰρ πλείον ἀφέθη πλείον ἀγαπήσει.—  
*Chrys.*

The subject of the sermon should be determined at an early period in the week ; the services of the day, the season of the year, public or local events, a course of reading, a train of thought, a text, will suggest it.

When reading, or at other employments, have a note-book within reach, in which you can enter subjects, or texts, that strike you as useful for sermons. An inspiration of this kind will often come when you are in church, and your people before you.

If you intend to preach from a text, take care that it is fairly and honestly treated, and that it contains within it that which will properly illustrate your subject.

In order to this, examine it in the original, and compare it with parallel passages, then consult commentators of *different schools*, and read carefully sermons upon your subject, of good authors, note-book in hand.

Some have a large margin to their Bibles, with letters or figures denoting authors on certain texts,

with index of names. There is a printed catalogue of texts and authors.

Chew all this material until you make it your own, so as to entertain distinct, definite, and vigorous conceptions upon it; work it up occasionally in rough notes in a sort of dialogue, raising objections, criticising and answering your arguments that you may be sure how far they "hold water," taking care, however, that you do not encourage combativeness or over-refining.

Draw out now in your note-book the skeleton,—Beveridge's *Thesaurus Theologicus* or Simeon's "Skeletons" are useful books to shew you how to do this,—filling it up, if not on paper, at all events in your mind, from conversations, leading articles, general readings, and especially from intercourse with your parishioners.

Now, compose the sermon, in early attempts, on paper, whether you intend to preach it or read it. This will give accuracy, thought, and conciseness of expression. Observe considerable caution in the language you use, each word is to be a vehicle of thought, the more appropriate it is the more will it strike home, ("rem acu tetigisti,") and the more refined, and delicate, and clear will be the shades of perception in the hearers.

Coleridge advises a man to reflect beforehand on the words he uses, "their birth, derivation, and history; for if they be not things," he says, "they are living powers, by which the things of most importance to mankind are actuated, combined and harmonized."

Locke observes, "the first and most palpable abuse in

language is the using of words without clear and distinct ideas; or, which is worse, signs without anything signified\*."

The daily reading of some foreign language is of great use in securing precision in the use of one's own.

In sermons to the poor, of course use words they know, and arrange them in sentences they can follow. Theological terms without careful explanation, classical English, complex structure, parentheses, long and abstruse argument, they cannot understand.

Saxon, Bible words in short sentences, with arguments plainly and distinctly stated, these suit them best. Avoid diffuseness—

“Quidquid præcipies, esto brevis; ut cito dicta  
Percipiant animi dociles, teneantque fideles:”

and yet be not afraid of explaining fully where you suspect your hearers cannot follow. Fenelon observes that three out of four in a congregation are ignorant of the first principles of religion, which the preacher assumes they know.

Latimer was indebted for his popularity to his plain language and simplicity of plan. Sir Thomas More wrote with simplicity of construction and a natural plainness of diction. Roger Ascham, who wrote in pure vigorous English, says, “he that will write well

\* And yet Hallam says, “the style of Locke is wanting in philosophical precision; too indefinite and figurative for the abstruse subjects with which he has to deal.”—(Lit. of Europe, vol. iii. p. 366.)

Sir Wm. Hamilton also observes, “In his language, Locke is of all philosophers the most figurative, ambiguous, vacillating, various, and even contradictory, as has been noticed by Reid and Stewart, and by Brown himself.”—(Edin. Rev., vol. iii. p. 189.)

in any tongue must follow this example of Aristotle, to speak as the common people do."

"Many English writers using strange words, do make all things dark and hard."

Shakspeare, the greatest of all our writers, clothed his magnificent and terrible ideas in language pure and idiomatic.

Johnson attributes the success of the Methodists to their plain way of speaking. Molière, to test the popularity of his plays, read them to his housekeeper, Tillotson his sermons to an illiterate old woman.

St. Augustine is said to have been, "*In sermonibus ubique, in locutione clarus, brevis et simplex.*"

In using metaphors, take care that they are aptly chosen and simple. Epigrams as a rule avoid, they are too rapid for ordinary minds. Eschew long quotations, and, indeed, all quotations, unless they strengthen or illustrate your argument. Never be bitter, or hard, or sarcastic. Use illustrations copiously, but be sure that your hearers can appreciate them.

Jeremy Taylor, a master in illustration for the learned, would be but Greek and Hebrew to the labouring poor.

Some of the Puritan divines, especially, perhaps, Smith, may be profitably studied as examples of popular illustration. A clergyman in the country lately told me this: he had illustrated a short time since God's dealings with His people by afflictions, from a road-side scene:—

"I saw," he said, "a man breaking stones on the road, and he came to one which defied all his attempts. The little hammer he was using was powerless against its hard,



flinty nature; at length he took his sledge-hammer, and broke it to pieces.

“So God,” &c.

A parishioner came to him one day in deep affliction:—

“Ah, Sir,” said he, “you remember your sermon; my heart was too hard and flinty to be broken with God’s small hammers, He is, therefore, in love and mercy breaking it with his sledge-hammer.”

George Herbert says:—

“The parson sometimes tells them stories and sayings of others, according as his text invites him, for them also men heed, and remember better than exhortations; which though earnest, yet often die with the sermon, especially with country people, which are thick and heavy, and hard to raise to a point of zeal and fervency, and need a mountain of fire to kindle them; but stories and sayings they will well remember.”

The Prophets taught by pictures. What mode of bringing conviction to a mind can be conceived more striking than Nathan’s parable of the ewe lamb? Our blessed Lord taught by pictures, taking his illustrations from anything that occurred at the time,—the birds of the air, the lilies of the field, the sky, the earth, the water,—all teaching their lessons of wisdom, fear, and love, in the plainest, most graphic, and most attractive way.

Teach positively rather than negatively in matters of practice as well as in matters of doctrine; when this is observed, controversial sermons need not be strife and debate. Turn yourself about and around in your own

positions rather than attack those of others, and in the economy of exposition lay more stress upon the strength of your own argument than upon the weakness of opponents. If anything, suppose your people to be better than they are. Give practical directions for avoiding particular vices, and for acquiring particular graces, and in this pay especial attention to the circumstances of your hearers.

No wise man would compose the same sermon for the benchers of Lincoln's-Inn and the operatives of a manufacturing town; or for the pulpit of the University and that of a small village. Theme, treatment, language, all would vary.

Much help may be gained in this from carefully considering before you begin, not only the nature of the congregation for which you compose, but, if possible, the characters of individuals, their habits, employments, modes of thought and expression, tempers and dispositions, relations with each other, so that you can say to yourself, "this will be useful to him, and this to her."

Make no personal allusions, but strike home, tenderly and lovingly, but make it hit. Those to whom St. Peter preached "were pricked in the heart." Rouse also individual enquiry, "Of whom speaketh the prophet this? of himself, or of some other man?" and satisfy particularly. "Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus." Observe the effect: "See, here is water; what doth hinder me to be baptized?"

Many sermons, excellent in themselves, fail in effect from want of adaptation.

Be honest in your statements, but be cautious in introducing them, for when propounded, you have no right to attempt to convince by exaggeration or suppression, presuming upon the weakness or ignorance of your hearers.

Error is not to be met with deceit, nor truth to be proved with cunning or lies.

Partizanship and contention for victory instead of truth are unworthy of a preacher of truth.

Never quote disputed texts, nor raise unnecessary doubts. As to structure—let there be a short opening to the point, let the general treatment be didactic,—the object distinctly laid down, and kept in view throughout,—with unity of purpose, on a definite plan, gradually advancing in logical order, and with evident progress, until with accumulated proofs from reason and authority you reach your end in legitimate deductions from the text.

Let the conclusion be not too long, hortatory, following naturally from the statements made, and expressed with the tenderness and sympathy of a fellow-sinner; not whining, nor mawkish, but as of one with the same infirmities and liable to the same failings as those before you, rather than with the authority of a schoolmaster or the sternness of a judge.

These hints may be useful. Having selected a text, e. g. Matt. vii. 7, "Ask, and it shall be given you:" the first object is to shew that God will give us what we want if we pray for it. This, so to say, will be the burden of the subject, or the "air" which will run through all the sermon. The statement, however, will require explanation; the conditions under which the

promise is made must be shewn, it must be in accordance with the will of God, and calculated to promote the real interests of him who prays, and in the truest sense prayer; objections will be carefully weighed and texts considered which seem to deny the proposition laid down. Argument, such as Hooker uses in his fifth book, section 48; and texts, such as Matt. xxvi. 39; Acts xxvii. 22—31, will be examined and mastered. This may be put on paper in brief notes.

After this, the meaning of prayer negatively and positively should be explained; an expression of belief, and of trust in God.

The relative value of the objects of prayer as seen in the order of the petitions in the Lord's Prayer. "Hallowed be Thy Name" implies that I will, *pro virili parte*, do my best to hallow it myself. The conclusion will follow. If God does answer prayer, how foolish not to pray; that He does, quote instances, and exhort to so simple but powerful a means to success. This, again, will be set down in short notes.

All now that is wanted is the *exordium*. This may be a simple statement, as brief as possible, that these are the words of Christ, and therefore to be depended upon implicitly. If more, then the place and circumstances under which they were spoken, but take care that no time is lost in sketching a background of irrelevant objects.

*Preaching*.—"The pulpit," says George Herbert, "is the parson's joy and his throne."

Preaching without book is no doubt very often a failure, but this is not so much from want of natural power as of training, or from a miscalculation of the

difficulty and labour requisite for the work. That able men do not always succeed, the following story of Bishop Sanderson will shew.

Isaac Walton tells us that—

“Hammond, while staying with Sanderson at Boothby Pannel, persuaded him to attempt to preach without a book. The effort was so unsuccessful, that, as they walked homeward, Sanderson asked his friend to return the sermon which he had written, and intended to have preached from memory, saying, that no man living should induce him to preach without his book again.”

“ ‘ Good doctor,’ replied Hammond, ‘ be not angry, for if ever I persuade you to preach again without book, I will give you leave to burn all the books I am master of.’ ”

The clergy of the Church of Rome preach without book. The ministers of the dissenting bodies preach so,—those of the Kirk of Scotland preach so,—you, if employed to convince and persuade face to face in political matters, would plead your cause without book.

Preaching, *cæteris paribus*, and this is the proper way in which to regard it, although more laborious in preparation, and more exhausting in delivery, is unquestionably, as a rule, more effective than reading, especially with the uneducated. It is almost impossible to clothe one's ideas on paper in the common idioms and language of the poor, whereas in addressing them without book a preacher naturally uses, to a great extent, their own phraseology, such, at least, as he is in the habit of using with them in daily intercourse.

The contrast is generally stated good—sound, and well-arranged matter *read*, *versus* empty froth and sensational wind *preached* or spoken.

This is not fair; the question is—given the same matter, the same arrangement—whether is more effective, to read it or to preach it?

“It appears strange,” says the biographer of Archbishop Leighton, “that the reading of sermons should ever have found practitioners or advocates, except among the indolent or the imbecile.”

Leighton himself was an enemy to reading sermons:—

“I know,” he said, “that weakness of memory is pleaded in excuse for this custom, but better minds would make better memories.”

Bunyan is a remarkable instance of powerful *preaching*.

Speaking has at all times been used as the great instrument for convincing, especially the uneducated, and for rousing them into action, whether for good or ill.

In the Great Rebellion extempore preaching, as it is called, stirred up the tempers of men at that time, much as the Jacobin Club and the Tribune did at Paris afterwards.

If we admit the superiority of preaching over reading of sermons, one can scarcely conceive a severer censure upon endowments and an established Church, than the position, that clergy of the Church of England are as a body incompetent to do that which Romanist priests and Dissenting ministers can do.

N.B. The point I am urging is not that every man may be an “orator.”

"Orpheus in silvis, inter delphinas Arion."

"Saxa movere sono testudinis et prece blanda,  
Ducere quo vellet."

Genius of that kind is given to few.

"Cernimus vix singulis ætatibus  
Binos oratores laudabiles exstitisse."

Old or middle-aged men may find it difficult or impossible to acquire the art, but I write for the young.

Demosthenes had natural defects when young, which made it a question how far he would ever be able to speak in public. To these were added excessive timidity and distraction. But first by committing to memory the speeches of others, afterwards arranging them in his own manner, clothing them in his own language, and preaching them aloud in his walks, he made himself DEMOSTHENES.

Robert Hall, one of the most eloquent of the Non-conformist divines, in his first attempt so utterly failed that—

"After proceeding in his sermon for a short time, he suddenly paused, covered his face with his hands, exclaimed, 'Oh! I have lost my ideas,' and sat down, his hands still hiding his face. A second attempt was accompanied by a second failure."

And yet we read of his subsequent preaching, thus:—

"He began his sermon with hesitation, and often in a very low and feeble tone; as he proceeded his manner became easy, graceful, and at length highly impassioned: his voice also acquired more flexibility, body, and sweetness,

and in all his happier and more successful efforts swelled into a stream of the most touching and impressive melody. One thought was succeeded by another, and that by another, and another, each more weighty than the preceding, each more calculated to deepen and render permanent the ultimate impression."

In "extempore" sermons, I use the term in its conventional meaning, the three great causes of failure are,

1. Hesitation from want of words or of confidence.
2. Irrelevant matter, from want of self-control.
3. Verbosity or tautology from want of thought or of preparation.

On the latter I will only say that a purely extempore sermon, preached without thought, and without preparation, unless under very exceptional circumstances, is a blunder and a sin.

On the other two I would say,

Begin to preach in your family worship at home, by exposition of a passage with some short practical exhortation, then gradually arrange your matter in the form of a sermon, until you are able without hesitation to speak from a text. Adopt the same plan in cottage lectures, and then in week-day services, committing to memory as many passages of Scripture as you can, "*bonus textuarius, bonus theologus.*" Some men are able to repeat whole Epistles, and other long passages by heart in the original language, as Ridley could repeat the Epistles of St. Paul.

This, with perhaps some oral catechetical lectures, and catechising in church, or a running commentary on some portion of the Bible, will give you confidence,



copious vocabulary, and resources on which you may depend.

Launch now on a deeper sea. Prepare your skeleton, as before advised, early in the week, and begin to preach your sermon in your own room as Coleridge used to speak to his chairs, or as Demosthenes to the winds, the trees, and the waves.

In this way you will have your subject so thoroughly in your mind that when the occasion comes, "*verbaque provisam rem non invita sequentur.*" One hour before the service spent alone in going over the heads, and mastering accurately the precise limits of each, will enable you to preach with additional confidence as well as to resist temptations to divergence, one of the most common and fatal of all faults.

The expository sermon is a style of preaching too much neglected by the clergy. When well done it is not only extremely useful but very interesting. On this head I cannot do better than quote the remarks of Archdeacon Woolcombe in one of his late Charges:—

"Expounding the holy Scriptures would be found of great service to ourselves and flocks, especially where our ministrations lie mainly among the poor, by substituting for one of the regular Sunday sermons—say the afternoon—a written or *unwritten* (far better if unwritten) exposition of continuous portions of holy Scripture, set forth and familiarized by explanation and illustration, and accompanied with earnest, hearty, home-thrust, practical application. This is a mode of preaching singularly neglected among us, yet in neglecting it we are depriving ourselves of a most effectual instrumentality for good. It would be profitable in two ways; as for ourselves it would break the

sameness and weariness which most of us probably have more or less felt of having to prepare two, if not more than two, sermons of the same uniform character every week. Further, it would lay us under the necessity of studying exactly and carefully the exegesis of the passages we undertake to expound. We should have a strong inducement to consult and keep up our study of the original language of the holy Scriptures, or at least that of the New Testament, and we should be obliged to struggle with, and, if possible, to master the difficulties which we are now too apt to overlook or pass by. All this patient and continuous study would greatly strengthen and deepen for ourselves our knowledge of the Scriptures; and, further, we should have the opportunity of explaining to our people many a text which we should never think of selecting as the subject of the more formal sermon, but which they would gladly have interpreted for them, and which, without such interpretation, are seldom or never understood by them. And to our people such a mode of preaching would be most beneficial and most interesting, and I am sure they feel the want of it. They would then have brought before them a far larger range of holy Scripture than they have now according to our ordinary practice. The variety of subjects would enliven their attention; they would come to church with their expectations awakened by the expositions of the previous Sunday; they would bring their Bibles to church and accompany the preacher as he reads and expounds, and would understand and retain his instructions better, and many would be induced to read over in their homes in the week days before, such portions as they knew would be the subject of the Sunday following, and so come with hearts and minds prepared to receive what we should have to deliver to them. We should be thus taking most effectual means to encourage amongst

them that personal study of the Bible which is specially commended in the Bereans by the historian of the Acts, that 'they searched the Scriptures daily whether the things preached to them were so.' "

For manner, that which is natural, if not extravagant, eccentric, or over-tame, is best.

Use action in moderation if it be natural with you, but do not study it or force it.

"Do not saw the air too much with your hand, but use all gently."

"Be not too tame neither, but let your own discretion be your tutor; suit the action to the word, the word to the action."

An artificial manner sits badly on most persons, and gives an air of unreality to all they say, while an ungraceful manner, if natural, is generally after a time forgotten in the sense of the preacher's sincerity. Much depends upon a man's earnestness. If he is thoroughly convinced of the truth and importance of his message, and entertain a burning, heartfelt desire to make his hearers understand and act upon what he says, he will lose all thought about his manner of address, and will pour forth his words in a simple and natural way. Do not pose as with uplifted eyes and hands. Keep your head up rather than down, this relieves the throat and enables you to enunciate distinctly. Look *at* individuals before you, and address them, this gives a pointedness to teaching and persuasion. Understand thoroughly the powers of your voice, modulate it carefully, and economise sound as much as you can. By addressing some of those most

distant from you and lowering your voice down gradually, you will soon feel what is the least amount of it necessary. A whisper is often accurately distinguished when a shout is merely heard. Articulate utterance, distinct, almost crisp expression, especially in consonants, and at the end of words clear, deliberate, and accurate, not artificial or dawdling enunciation, these will enable a weak voice to fill a large space.

Occasional pauses are useful. They enable a preacher to collect himself, and to correct any formal or artificial tone or manner into which he may have fallen unconsciously; they assist him in passing from one step of his argument to another, and afford a desirable relief to the congregation.

Avoid noise and cant, or whine, which excite ridicule or provoke contempt.

Be on your guard against a dull, heavy, monotonous sing-song, which will infallibly send some of your hearers to sleep. Do not scream, it wastes power and ruins the throat. Inspire frequently, so as to have at all times a good supply of air in the lungs from which to draw. Speak from the chest, not from the throat; and in using your lips for modulation and articulation take care that they do not interfere with the tone of voice, which should come clear from the lungs, as a note from a trumpet.



## CHAPTER IV.

### SCHOOLS.

**I**N building a school, observe the same rules in regard to committee, secretary, site, architect, contract, &c., as recommended for churches.

When it can be done, call the principal proprietors together, and if possible induce them to undertake the work on the principle of a voluntary rate.

If Government aid is sought, consult the "Code of the Committee of Council on Education," before making any arrangements<sup>a</sup>.

Grants towards the erection of schools are made by the National and Diocesan Societies. For the first, address the Secretary, National Society, Sanctuary, Westminster.

Persons who will not give money will often give stone, timber, carting; the poor sometimes give labour.

*Day Schools.*—The usual school accommodation to be provided is for one-fifth of the population. Where the population is large, a separate school for each sex; where small, a mixed school is common.

In mixed schools, the circumstances of the parish should determine the sex of the teacher. A master is best when an organist or night-school teacher is required. Under masters, boys remain longer; under mistresses, girls. Farmers' and tradesmen's sons under the former; their daughters, although very rarely, under the latter.

<sup>a</sup> The Code is published annually by Eyre and Spottiswoode, price 3½d., and may be had of all booksellers. See Appendix A.

The cost of a mixed school under a master will be somewhat thus :

Salary of master not less than £55, with house or furnished lodgings, of mistress for needlework £12; a certain addition must be given to the master if organist and night-school teacher.

Salary of mistress £40 to £50, and furnished lodgings.

The expenses of a school range from 21s. to 30s. per child per annum. The Privy Council make annual grants on these conditions<sup>b</sup> :—

“*Art.* 38. Schools may meet three times daily; viz., in the morning, afternoon, and evening.

“39. Schools which do not meet more than once daily cannot receive grants.

“40. The managers of schools may claim at the end of each year, defined by Article 17 :

(*a.*) The sum of 4s. per scholar according to the average number in attendance throughout the year at *the morning and afternoon* meetings, not being less than 400, of their school, and 2s. 6d. per scholar according to the average number in attendance throughout the year at *the evening* meetings, not being less than 40, of their school.

(*b.*) For every scholar who has attended more than 200 morning or afternoon meetings of their school :—

1. If more than six years of age 8s., subject to examination (Articles 46 and 48).
2. If under six years of age, and present, except in united schools (Article 138<sup>2</sup>), on the day of the examination, 6s. 6d., subject to a report by the inspector that such children are instructed suitably to

<sup>b</sup> From the revised Code of 1868.

age, and in a manner not to interfere with the instruction of the older children.

- (c.) For every scholar who has attended more than 24 evening meetings of their school *5s.*, subject to examination (Article 46, *a*).

"40<sup>l</sup>. The average number of scholars in attendance for any period is found by adding together the attendances (Article 41) of all the scholars for the same period, and dividing the sum by the number of times the school has been open within the same period; the quotient is the average number in attendance.

"41. Attendance at a morning or afternoon meeting may not be reckoned for any scholar who has been under instruction less than two hours, nor attendance at an evening meeting for any scholar who has been under instruction less than one hour and a half.

"42. Evening attendances may not be reckoned with morning or afternoon attendances in making up the prescribed minimum of 200 or 24 attendances.

"43. Evening attendances may not be reckoned for any scholar under 12 years of age.

"44. Every scholar attending more than 200 times in the morning or afternoon, for whom *8s.* is claimed, forfeits *2s. 8d.* for failure to satisfy the inspector in reading, *2s. 8d.* in writing, and *2s. 8d.* in arithmetic (Article 48).

"44<sup>l</sup>. Evening scholars may be examined by the inspector at the time of his visit (Article 16), or, when more convenient, at another time under the direction of the managers (Articles 142-9).

"45. Every scholar attending more than 24 times in the evening for whom *5s.* is claimed, forfeits *1s. 8d.* for failure to satisfy the inspector in reading, *1s. 8d.* in writing, and *1s. 8d.* in arithmetic (Article 48).

"44. Every scholar for whom the grants dependent upon



examination are claimed (Article 40, *b* 1, and *c*,) must either—

- (*a*.) Be examined according to one of the following standards (Article 48), and, except evening scholars, not be presented for examination a second time according to the same or a lower standard ; or
- (*b*.) After having been presented for examination in Standard VI. must satisfy the inspector in some specific subject of secular instruction, provided for in the time-tables of the school in use throughout the past year (Article 17), beyond Standard VI.

“ 47. Under any Half-Time Act, 100 attendances (Article 41) qualify individual scholars for the grant offered by Article 40, *b* :—

- (*a*.) Upon examination.
- (*b*.) Without examination, after they have satisfied the inspector according to the highest standard (Article 48), but continue to attend school under the Act.

“ 47<sup>1</sup>. In calculating (Article 40<sup>1</sup>) the average number in attendance, the attendances (Article 41) of half-time scholars reckon for no more than those of other scholars.”

The annual Government grant in a good school may be calculated at 10s. per annum per child upon 80 per cent. of the average attendance, liable to deduction where there is an endowment.

The school pence of poor children, at 6s. 6d. per annum per child.

The school fees should be graduated from a minimum of 2d. per week to 5s. per quarter. When the parents of a child can pay its share of the average expenses of the school, they should do so ; e. g. if the average expense is 20s. per child, they should pay 5s. per quarter ; if 30s. per child, 7s. 6d. per quarter.

All children but those of the labouring poor are ineligible for Capitation Grants.

An oblong is a common shape for a room, 21 feet broad, with groups of parallel desks, three in each group, and each desk capable of holding from six to eight children. In small schools, parallel desks are sometimes placed at one end of the room and a gallery at the other, the intermediate area free. The breadth of a desk should be 9 inches, the height 28 inches, the space for each child 18 inches<sup>c</sup>.

The light should fall either upon the children from a sky-light, (this not only gives the best light, but leaves the whole of the walls for maps and diagrams,) or from windows in front and on the left hand.

A stove is more effective and economical for heating and ventilation than an open fireplace<sup>d</sup>.

The drainage should be good.

The closets for the two sexes should be separate, with distinct compartments in each. In Christiana, the parochial schools have earth-closets, two sets back to back, with a truck under, capable of covering the space of three seats. This runs on a tram-road under the seats, containing deodorized earth (dried clay or sifted earth would do), and is drawn out daily. If a cess-pool, it should be covered. A divided shaft, capped at the top, in each closet, is useful for ventilation.

The play-ground should be properly laid down with asphalt or gravel<sup>e</sup>, kept level and smooth, and fur-

<sup>c</sup> For plans and prices of desks apply to the Secretary of the National Society.

<sup>d</sup> For plan of heating and ventilation see Appendix B.

<sup>e</sup> Gas-tar floated over fine gravel, or fine gravel upon coarse mortar laid on while wet, make good surfaces for school yards.

nished with gymnastic apparatus. The poles for swinging should be 5 feet in the ground, well secured, 16 feet high, 6 ropes. The poles should be not less than 33 feet apart.

Fruit-trees may be planted in a border close to the teacher's residence, and trained against the walls. Small gardens may be given to the elder children.

The school should be well supplied with maps<sup>1</sup>, black-boards, books, slates, a clock and thermometer. Pictures on the walls make a room cheerful.

The teacher's residence should consist of two sitting and three bedrooms; the bedrooms properly ventilated, with chimneys, and a sliding panel over each door.

The class-room should be fitted up with desks, either in tiers one over the other, or level on the floor. Reading, especially in the upper classes, cannot be taught well in a noisy room, so as to secure emphasis, distinct articulation, and proper modulation of voice, &c.

Religious instruction, again, is given better in quietness, where sacred truths can be treated reverently.

Boys should always be drilled; an old sergeant may be employed *pro tem.*, until the master understands the work. Drum and fife bands are sometimes found.

A swimming-bath and teacher, a good flag, cricket apparatus, foot-ball, trap for rounders, quoits, are all useful.

In school management enlist as much lay agency as possible. For this, call a meeting of the respectable parishioners; explain the object in view; the probable

<sup>1</sup> For prices of maps, &c., apply to the Secretary of the National Society.

expenses, and amount to be locally raised ; produce the rate-book of the parish, and shew the proper share of each. If you can, induce the parish to rate itself voluntarily. If not, propose a Finance Committee, of which make the most substantial man the Treasurer, accepting yourself the office of Chairman.

Place your name on the list for as much subscription as you think right, and let it be understood that you will not be responsible for deficits.

Call an annual meeting for the express purpose of declaring the financial condition of the school.

In many cases, the clergyman, of necessity, will be the actual manager. This involves a general superintendence of the buildings, drainage, ventilation, heating, cleanliness, log, registers, apparatus, books, master and his assistants, methods of teaching, and progress of the scholars.

The hours for religious instruction of each class should be known. It is best, if possible, to keep them distinct from those in which the secular instruction is given.

A daily visit is under any circumstances an encouragement to the teachers and a benefit to the children.

Once a half the Committee should institute an examination into all the subjects taught, when each child's attainments in every subject should be entered on a schedule, and the schedule filed for future guidance.

The general result of the examinations and the names of the most promising scholars may be recorded in the log. A small prize may be given to the best

scholar in each class, determined, at all events in some cases, "according to age."

The children should learn a form of private prayer, with a morning and evening hymn. These should be written out from memory occasionally by the upper children, to test their accuracy and insure their use.

Where the children purchase their school books, which if possible they should do, a supply of books should be kept in stock, and a list of them, with prices in large print, hung up in some prominent place in the schoolroom. When a child, on promotion, produces in good condition the books he has done with, they should be purchased at half-price by the Committee, and resold to the first applicant.

When the children do not purchase, every book should be covered with paper or linen, marked with a number and registered. A child on admission to a class should have the loan or rent of a book during his stay in it, for the proper care of which he should be held responsible. The date of loan and the number of the book should be entered in the "book" register. The same plan should be adopted with slates. On producing the book or slate in good condition after its use, the child should receive the whole or a part of the sum which was prepaid.

A small supply of Bibles, prayer, hymn, and other books should be kept in stock for parochial sale.

The needlework should be taught, if possible, in a separate room, fitted up with cupboards and backed seats. A stock of materials should be kept always in hand. One day in the week should be allowed to the girls for mending their own and their brothers' clothes.

Ladies may be usefully employed in assisting. A girl on leaving school, from the first class, should be able to cut out, place, make and mend ordinary garments, and to knit.

In the first sewing class, work may be taken in on a certain tariff, and garments made to be kept in stock for sale. These should be priced according to the cost of materials and the amount of work in them. Some of these receipts may be divided half-yearly among the girls of this first work class, to be invested in the Savings' Bank, and given to them on leaving school, with some additional premium\*.

In superintending the general work of the school, the managers should see that the religious instruction is given in a reverent and practical way by proper teachers. This work, which is of an extremely difficult and delicate nature, is often improperly intrusted to monitors, or confined to repetitions. In every school there should be a juvenile hymn-book, from which the children should be encouraged to learn at home. The hymns learnt may be repeated at the Sunday school.

In reading, care should be taken that the series of books in use is good, properly punctuated in the early standards, not only easy words, but short sentences, and matter practically useful as well as entertaining.

From the earliest years the children should be taught the meaning of words. No exercise is more interesting or better calculated to store the mind and increase the intelligence.

In the upper classes every child should have a dic-

\* See Appendix C.

tionary, and in the lower a glossary, at the end of the reading-book.

Every lesson should be prepared, no "reading at sight." The stops should be accurately observed; singing, indistinct articulation, quick utterance, not allowed. Every syllable distinctly pronounced, and the sentences deliberately read.

Every lesson should be considered as not only an exercise in the art of reading, but also as an opportunity of conveying information, and of increasing intelligence, and one lesson thoroughly mastered before a child is allowed to pass on to the next.

The common way of teaching reading in our elementary schools is very imperfect. The child is allowed to slur over the words, and neglect the stops, is not only not encouraged to seek information from the teacher, but discouraged if it does, and when the lesson is over knows literally nothing or very little about it. The manager of the school will do well to keep his eye carefully over this.

The copy-books should be of good paper, ruled horizontally according to size of character, without perpendicular or diagonal, or "faint" lines. The cultivation of the eye is most successful, when moderate, and not excessive, help is afforded. Straight strokes, pot-hooks and hangers, and large hand, should be each persevered in, until thoroughly mastered.

The "copy slips" should be either printed or written, and pasted on triangular cubes. In the elementary stages, short words are best, but the child should write continuously, so that supposing the word to be London, if the first line was filled up with *Lon-*, the next line

should begin *don*. This will assist in keeping the eye on the copy. In the upper classes the children should be taught to write, subscribe, and address letters, and be exercised in simple composition on unruled paper.

The spelling will depend upon the reading. When the reading is indistinct, and inarticulate, the spelling is always bad. The dictation lesson should always be given by one who reads well.

In arithmetic, in the early stages, the sums should be short, always dictated, and notation taught as an art, not as a science. The black-board used only for illustration or explanation. Mental and slate arithmetic should go on together. The tables thoroughly known, so that a question may be instantaneously answered.

Where geography is taught, maps should be freely used, and the children's knowledge *gradually* extended, from the known to the unknown. A knowledge of the geography of the parish may introduce that of the county, &c.

In every school there should be a map of the parish, drawn by the hand, if none is published, as well as a few squares from the Ordnance map of the immediate neighbourhood. The elder children should be encouraged to draw maps, in the first instance on slates, afterwards on paper. The younger ones in the merest outline on sand in trays.

To teach history, the children should learn first a jingling rhyme, several are published. This will give them the dry skeleton bones, to be filled up either with reigns, epochs, persons, or events.

When grammar is taught, the following plan may



be adopted. 1. Give a series of lessons to explain, and help the child thoroughly to master the nature and use of the eight different kinds of words.

E.G.—Put the word “horse” on the black board, and make the child understand that the word, not the thing it signifies, is the noun.

Then put down the word “brown,” and explain that this and any other word which expresses the quality of nouns—black, white, &c.—are adjectives.

Pursue the same kind of illustration. What does the horse do? Eat, drink, walk, trot, &c. “These are verbs.”

But all horses do not eat, &c., alike. How does this horse eat? Well or ill? “This is an adverb.”

Tell the child these are the principal *kinds* of words. Noun, adjective, verb, adverb. Ask him what is the use of a noun? To *give a name*. Unless we give a thing a *name*, we cannot talk about it at all.

What is the use of an adjective? To shew what *kind* the thing is, to which we are giving a name.

What is the use of a verb? To tell what it *does*.

What is the use of the adverb? To tell *how, when, where, why*, it does so and so.

In this is comprised the matter of many lessons. But the idea is, that the children must, by all kinds of homely illustrations, be made to *feel* for themselves what the proper use of each kind of word is; e. g. if explaining a preposition, hold the book *over* the desk, and ask what word will express the RELATION between the book and desk; then put it *on* the desk, then *under*, then *near* it, and so forth. By degrees children learn in this way the *real* DIFFERENCES between words, and can pick them out of their lessons.

After they know the kinds of words, they should be taught their principal changes and inflexions: and before going very thoroughly through them, should begin to learn the simple composition of a sentence, and then on to the simple idea of a sentence and its parts.

From this, the children should go systematically through a book of exercises, like that published by Mr. Morell<sup>b</sup>.

A syllabus of the quarter's work should be hung up at the head of every class, and the Quarterly Examination be confined to it.

An interval of a few minutes between each hour recreates the children,—if they do not run into the playground they might sing. Singing should be taught in every school. The *sol fa* plan will be found very valuable here.

In engaging a teacher, make a Government certificate a *sine quâ non*<sup>i</sup>; request the candidate to send along with other testimonials the entries of Her Majesty's Inspector on the parchment, and in the Log for the last three years. Always have a personal interview, and, if possible, visit the school in which the teacher is engaged, and spend two or three hours in observing the way in which it is conducted, and the attainments and intelligence of the children.

If you apply to a Training College<sup>k</sup>, see yourself the

<sup>b</sup> "A Series of Graduated Exercises, adapted to Morell's Grammar and Analysis." (Longmans.)

<sup>i</sup> See Appendix D.

<sup>k</sup> List of Training Colleges in connection with the Church of England:—

*Males.* — Battersea, Carmarthen, Carnarvon, Chelsea St. Mark's,

Principal, and have an interview with the candidate. Explain thoroughly the nature of the school, and your own plans, feelings, and intentions in regard to it. Examine into the candidate's career previously to entering the college, possessing yourself as far as possible of all particulars concerning him.

If you take for mistress an unmarried young woman, make arrangements before engaging that she shall not live alone. Many managers are very careless in this, and unfortunate scandals occur.

If you employ an "ex-pupil teacher," your responsibilities of supervision will be greatly increased. *Quis custodiet, &c.*? must be answered by yourself undertaking the office.

Before your teacher comes, take care that the school residence is properly painted and whitewashed, that the drains, spouts, roof, &c., are in good order, and the garden well fenced, in sound tillage, and supplied with fruit-trees. A little expense and trouble in such matters creates a favourable impression at first, and enables you fairly to insist upon good condition afterwards.

When settled, make the life of the teacher, especially if unmarried, as cheerful and happy as you can. Occasionally, as opportunity occurs, shewing little acts of hospitality and kindness.

Chester, Culham, near Abingdon, Durham, Exeter, Peterborough, Saltley, Winchester, York, and Ripon.

*Females.*—Bishop's Stortford, Brighton, Fishponds, near Bristol, Lichfield, Durham, Home and Colonial, Gray's Inn Road, Lincoln, Norwich, Ripon, Salisbury, Truro, Warrington, Whitelands.

*Males and Females.*—Cheltenham.

For Episc. Church in Scotland:—*Males*, Locrin House, Edinburgh. *Females*, Lauriston House, Edinburgh.

These will help a young teacher to dissipate many a train of sad or home-sick recollections, and to bear with contentment, if not with cheerfulness, a more than ordinary lonely life.

The solitariness to which so many elementary teachers, especially in remote rural districts, are subjected, is a point which has strong claims upon the clergy for sympathy.

The mode of payment of teachers varies very much. In some places, a fixed salary and no extras; in others, partly fixed and partly venture; in others, entirely venture.

It seems important that a teacher should have a sufficient part of the income fixed to meet necessary expenditure; and at the same time should have some pecuniary interest in the success of the school.

*Infant Schools.*—These institutions are seldom really good, from insufficient accommodation and inefficient teachers.

The babies, from two to four years old, should be placed in a separate room, properly furnished with playthings, and trays with straw mattresses, in which they may sleep, especially in hot weather. Those above four should be arranged in separate classes on the floor, or on small movable galleries, with a monitor or assistant for each class.

The lessons should be short and interesting. The play-ground supplied with proper apparatus. The teachers should join in the games.

*Sunday Schools.*—The organization of the Sunday school should be distinct from that of the day school. The scholars should as much as possible be kept under

one teacher, and not moved from class to class. Older boys and girls should be placed in classes by themselves, and not mixed with the younger of their own intellectual standing. Prizes are generally bad in Sunday schools, if they are given it should be for regularity of attendance.

The children of the day schools should be kept in distinct classes. This plan not only prevents the injury to the discipline of the day school, which results from mixing the scholars together, but causes the discipline of the Sunday school to take its tone from that of the day school. Advanced classes of those who have left the day school may thus be kept together. The clergyman generally must be the manager, even if he do not teach. Under him there should be an acting superintendent, responsible for the general working of the school; and under him again, teachers carefully selected, one for each class. The clergyman should meet the superintendent and the teachers every week, when he should set the work for the ensuing Sunday, and instruct the teachers in the subjects they will have to teach. In large schools a prescribed syllabus for a quarter's work is useful.

Long, wearisome, toilsome, hard, dry lessons are to be avoided. In the afternoon, a story read or told is often adopted with success.

Sunday schools assist in forming and retaining attachments between a clergyman and his parish, and between the different members of his flock.

In the manufacturing towns of the North, the Sunday school teachers constitute the most effective agency in a parish. In Bolton, during the incumbency of the

late Canon Slade, there were, I believe, as many as 1,600 scholars, and between 200 and 300 teachers, of whom the greater number were communicants.

Many years ago, in my own parish, in a large manufacturing town, I had a band of Sunday school teachers, who were the backbone of the parish—district visitors, club collectors, supporters in trial, comforters in trouble. Young men and women, with courage, energy, devotion, loyalty, and affection, upon whom one could call at a pinch, certain of response.

The Sunday school teachers should be kept together as a corps by periodical meetings: at these the clergyman should always be present. In large places, occasional "receptions" at tea and music are useful; benefit societies in connection with the schools are good.

The *Night School* is, unhappily, a necessity. In many country places the clergy teach in it themselves. This is too severe a tax for all. But under any circumstances it may be well that he should keep a sufficient hold over the school, to understand its proceedings, and to direct its movements. The master of the day school should, if possible, have his evenings to himself.

Sixpence per night will often secure the services of a very useful night school teacher. The superintendent ought to understand thoroughly the qualifications of every teacher, and assign to him the scholars best adapted in attainments and temper for him<sup>1</sup>.

<sup>1</sup> Managers of night schools under inspection may apply to the Committee of Council to be furnished with printed papers, &c., for holding the examination themselves, from the revised Code of 1868.

"Art. 142. The managers of any school to which annual inspection has already been promised (Article 16) may apply in writing to the Com-

The scholars should be required to pay according to condition ; in some places by the week, in others by the mitee of Council on Education, to be furnished with printed papers and instructions for holding an examination of their evening scholars (Articles 38, 39).

"142<sup>1</sup>. Only one examination per annum of evening scholars is held in the same school, and it may be held at any time of the year, provided that, between any two of such examinations, there intervene—

"(a) the inspector's annual visit (Article 17) ; and also

"(b) forty, or more, meetings of the school in the evening (Article 40a).

"143. The applicants must pledge themselves that (exclusively of all teachers of the candidates) at least two managers—or, if only one manager, then such manager, and at least one other responsible person—shall be present during the whole of the examination, and shall conduct it in every respect according to the instructions accompanying the examination papers.

"144. The examination papers are sent under an official seal, and must not be unsealed except in the examination room, and in the presence of the candidates immediately about to use them.

"145. The written exercises, all of which must be upon paper, having been securely sealed up in the presence of the candidates before leaving the examination room, under the seals of the two persons holding the examination, must be forwarded, by the next post, to the Education Department, and transmitted thence to the inspector of the school.

"146. The exercises of the evening scholars transmitted to the inspector are not returned by him to the Committee of Council except as part of his next annual report on the whole school (Article 16), and the grant for the examination of the evening scholars is not paid except as part of the next annual grant to the whole school (Article 17).

"148. In order to ensure the presence of a responsible manager to receive the examination papers, the managers of each school, in which a special examination of evening scholars is to be held, must renew their application (Article 142) every year to the Committee of Council. The day fixed for the examination must allow the interval required by Article 142<sup>1</sup>.

"149. The inspector of the school is at liberty to attend, without notice, at the time fixed for the examination (Article 142), and to hold it in person."

night; from  $\frac{1}{2}$ d. to 2d. per night may be charged (free night schools do not answer). They should be classed according to age rather than attainments. This plan increases the difficulty of teaching, but it is inevitable: middle-aged men do not choose to learn the alphabet by the side of boys. To avoid invidious distinctions, it is better to give some name to each division rather than a figure; for instance, "Mr. ——'s division," or the "blue division," or "yellow division," &c., indicated by the colour of cards:—let boys of from twelve to fifteen hold blue cards, and be in the blue division; fifteen to eighteen in the yellow, &c. The divisions should be kept distinct by curtains. Each division may be subdivided if necessary. The standards of the "Revised Code" will answer for the syllabus of work in each class. The lessons should be short, and changed simultaneously on the ringing of a bell.

Good order is absolutely essential. The enforcement of this will, in the first instance, require firmness, tact, and patience, and most probably the presence, if not the co-operation, of the clergyman.

On starting, secure the public opinion of the steadiest on your side, by explaining the folly of making the school a playroom, and the indecency of allowing it to be a bear-garden. Do not resort to extreme measures with the unruly ones, unless driven to it. Talk to them kindly, although firmly, by themselves, and tighten the reins gradually: a hasty, sharp reproof before others often drives off from you for ever him whom you wish to hold. If obliged at last to expel, do it in a calm, sorrowful manner; and let all feel that principle, not passion or annoyance, has forced you into it. The



right-minded will see the propriety of your proceedings, and ere long probably the refractory ones will plead for re-admission.

A summer excursion is a pleasant thing for all. This is done in different ways,—dinner, or tea, or both, with or without music; picnic, or subscription. Christmas parties on the same plan are occasionally adopted.

Railways will sometimes enter into cheap arrangements for these excursions; and Peers and Squires open their park gates for the day.

In cases when Industrial boys' schools are proposed, the following remarks from Miss C. Cooke, of Beckley Grove, who has studied the subject long, and conducted an institution of the kind for many years successfully, may be useful:—

“Our Industrial school was begun in 1848, for the purpose of keeping the boys longer at the day school, and at the same time training them early for agricultural work; they were paid according to their labour in clothes, food, &c. One man, who superintended them, was constantly at work in the garden, and the produce was sold at market. This plan was not attended with much expense, and answered the purpose very well for which it was intended.

“After this a house was fitted up and furnished, in which the boys were boarded under the care of a master and matron; and in order that they might not be taken away just as they were becoming useful, they were apprenticed to the manager till they were sixteen years of age. In some cases their friends clothed them, wholly or in part, and washed for them.

“Orphans were sent from a distance, their patrons paying £10 or £12 a-year, besides clothing. They were sent to

school as half-timers; and for eight months in the year they had a 'night class' four or five nights in the week, and did a great deal of *paper work*: they were generally quite on an equality in learning with boys of the same age who attended day school regularly, and now usually pass the sixth standard, either in day or night school, before they leave.

"Their industrial work is mainly gardening, but they are also trained for indoors or stable work, if they wish to go out to domestic service; some are apprenticed by their friends to trades, and some become pupil teachers and schoolmasters—one of these has been for some years a very hard-working deacon in the colonies. *All* who have remained a fair time at school have risen considerably above the rank from which they came. The great benefit this school does poor boys is to carry on their education five or six years later than it would otherwise continue, to give them strict religious and moral training, keeping them out of the temptations of bad company, at the same time forming in them neat, orderly, industrious habits, and fitting them to become useful members of society.

"The cost of keeping up the school varies of course according to the price of provisions, &c.; the market at which the garden produce, pigs, &c., are sold; and the amount of education given to the boys, the way in which they are kept, &c. Our school is rather on an expensive scale, it might doubtless be managed on more economical principles, but considerable advantages are given the boys both in intellectual and industrial training. For about *twenty boys*, ages varying from six to sixteen, most of them leaving at fifteen, it would cost between £3 and £4 a-head to furnish, besides the expenses of arranging or building a suitable house. The board, clothing, &c., of each of these twenty boys costs, at least, £14 a-year; their work is calculated on

an average to be worth about 2s. a-week all the year round, which reduces their net expense to between £8 and £9 each yearly. This is calculated to cover *all* their expenses, rent, matron, &c., inclusive; but *not* the whole wages of their labour master, as his work is supposed to be remunerative; nor the expenses of their *schooling*, as that can easily be calculated according to the particular circumstances of each place. In this instance, most of the education is given gratuitously, and likewise the higher training for domestic service, through the advantages of a gentleman's house close by. The twenty boys and one master cultivate from twelve to sixteen acres of land, chiefly by spade, but a few acres for farm crops are always ploughed, and cleaned by *horse labour*, hired, only one horse being kept for the regular work and marketing. They grow wheat enough for the boys' use, roots, beans and peas for the pigs, the rest of the ground being in fruit and vegetables, which, after supplying the school, are sold at market.

"The general conduct of the Industrial school is a good example to the other village boys, and they are useful in the church choir, and in the latter part of their stay as teachers in the Sunday and night schools.

"All those who have done well in the world have, in after years, acknowledged the great debt they owed to their Industrial training.

"*The Countess of Macclesfield's Girls' Industrial School.*  
—This school was established in January, 1857, with a view to instruct young girls for domestic service. Their ages have varied from twelve to fifteen years, but fourteen is considered the most desirable age, and is adhered to, as much as possible, as a general rule. The girls remain at the school until they are thoroughly trained, the period varying from one to three years, according to the health, strength, and proficiency of the pupils.

"The school building consists of a spacious laundry, wash-house, mangling-room, and a drying-room heated by a stove, for drying and airing the clothes after ironing; also a kitchen, containing a large brick oven. A large sleeping-room upstairs accommodates the eight girls boarded and lodged in this school. The matron has her own room adjoining, and a small sitting-room downstairs.

"The whole of these premises are superintended by the matron only (at a salary of £26 a-year), who instructs the girls in all the industrial work, and reads prayers with them morning and evening. The girls clean, and keep the building in order, bake their own bread, and cook their own food. In the laundry, ladies' and gentlemen's, as well as household washing, is taken in, and done by the eight girls, with the assistance of the matron.

"The expenses of the school are defrayed by the patron; and the cost of each girl is, on an average, 4s. 4d. a-week. The weekly allowance for food for matron and eight girls is as follows:—

	s.	d.
16 lb. Meat at 7d. per lb. . . . .	9	4
6 Rabbits . . . . .	5	0
1 lb. Bacon . . . . .	0	9
3½ stones (i.e. 49 lb.) Flour . . . . .	5	10
4 lb. Butter . . . . .	5	0
1 lb. Tea . . . . .	3	2
2 gallons of Beer . . . . .	2	6
3½ pints New Milk for matron . . . . .	0	6
Skim Milk for the girls . . . . .	0	6
Grocery, Eggs, and Vegetables (say) . . . . .	6	5
	<hr/>	
	£1	19 0

The building is rent free, and the expenses of furniture, firing, water, gas, soap, and candles, are in addition to the

above. Besides the industrial education given to the girls in this school, they are required to attend the national school half-a-day four times a-week. This is arranged by keeping all at home on Monday, the chief washing day, and by sending four in the morning throughout the week, and the other four in the afternoon, and on Sunday religious instruction is given.

"The girls are expected to come decently furnished with clothing, but a summer and winter suit, consisting of frock, jacket, and straw bonnet are supplied to each, and they are paid £2 a-year, which sum keeps them in shoes and stockings, which they buy for themselves, with the advice of the matron.

"On leaving for service they are presented with an outfit, and have a few days' holiday before their departure. In the course of a year the girls are allowed about a fortnight's holiday, generally granted at two several times in the year, but special leave is occasionally granted at the particular request of the parents or relations. The income derived from the washing done by the matron and girls amounts to about £100 a-year, and this sum constitutes the only receipt towards the maintainance of the establishment.

"Since the opening of the school twenty-six girls have been admitted, of these eighteen have left for domestic service, and sixteen of the number have maintained their character, and kept their places in a most creditable manner. They have gone into service in the following capacities:— nine as under laundry-maids; two as housemaids; seven as parlour-maids or assistant servants. On leaving the school, each girl has received, as under laundry-maid, £9 a-year; as housemaid or parlour-maid, about £8 a-year, with tea and sugar."

## APPENDIX A.

### GRANTS TO ESTABLISH ELEMENTARY SCHOOLS, FROM THE REVISED CODE OF 1868.

#### BUILDING.

“22. Aid is not granted to build new elementary schools unless their Lordships are satisfied—

- (a.) That there is a sufficient population of the labouring class which requires a school in the vicinity.
- (b.) That the religious denomination of the new school is suitable to the families relied upon for supplying scholars.
- (c.) That the school is likely to be maintained in efficiency.
- (d.) That the buildings, at the time of application, have not been begun nor contracted for, and that no trust deed has been executed.

“23. The grants made by the Committee of Council for building, enlarging, improving, or fitting up elementary schools, are not to exceed *any one* of the following limits, viz. :—

*1st Limit.*—The total amount voluntarily contributed by proprietors, residents, or employers of labour *in* the parish where the school is situated, or *within* a radius of four miles from the school. Such contributions may be in the form of

- (a.) Individual subscriptions;
- (b.) Collections in churches or chapels in the same parish, or within the distance of four miles from the school;
- (c.) Materials, at the price allowed for them by the contractor, or at which sold off;
- (d.) Sites given without valuable consideration (the value to be certified by two professional surveyors);
- (e.) Cartage (the value to be certified by the parochial surveyor of roads).

*2nd Limit.*—2s. 6d. per square foot of internal area in new school-rooms and class-rooms.

*3rd Limit.*—65*l.* for each teacher's residence.

"24. The site, plans, estimates, specifications, title, and trust deed, must be previously approved by the Committee of Council.

"25. The balance of expenditure which is not covered by the *voluntary local* contributions and by *the public grant*, taken together, may be made up from any other sources that are available, such as the proceeds of endowment, or subscriptions which are not local.

"26. Grants are not made for rooms intended to be used on Sundays only; nor for rooms under places of worship; nor to pay off debts for building; nor in consideration of former expenditure for building; nor for maintenance of buildings; nor for improving or fitting up schools which have already received the maximum amount allowable under Article 23.

"27. The extension of the area of existing school-rooms to receive more scholars, and the addition of teachers' dwellings to existing school-rooms, are treated *pro tanto* as new cases under Article 23.

"28. No application can be entertained if the approved estimate (Article 24) falls below 20*l.* in small rural schools (Article 133), or 50*l.* in other schools.

### *The Site.*

"29. The site must be—

(a.) *In extent,*

Not less than 1,200 square yards.

(b.) *In situation,*

1. Not unhealthy, nor noisy.

2. Within convenient distance from the homes of the scholars.

(c.) *In tenure,*

Fee simple (Acts 4 and 5 Vict. c. 38, and 12 and 13 Vict. c. 49).

(1.) Without incumbrance, or rights reserved over the surface.

(2.) If with reservation of minerals, the party in whom the fee simple of them is vested must covenant to make compensation in the event of damage, and the grant made by the Committee of Council must be the first charge upon such compensation; the whole of

which is to be applied as the Secretary of State for the Home Department may direct in furtherance of the trust for a school.

- (3.) If subjected to powers of leasing, sale, or re-entry, the lease or sale must not be without the written consent of the Secretary of State for the Home Department, nor the re-entry without first repaying any grant which may have been paid in respect of the premises.
- (4.) Leaseholds are not admissible, if fee simple can be obtained. The term must not be less than 99 years, and there must be no onerous covenants, nor more than nominal rent.
- (5.) Copyholds must be enfranchised (Act 12 and 13 Vict. c. 49, s. 6).

#### *The Trust Deed.*

"30. The trust deed must declare the premises to be granted in trust for the education of the poor, and for no other purpose whatever. It must also provide for the legal ownership of the premises, and for the inspection and management of the school, according to one or other of the precedents settled for: Church of England Schools, British Schools, Established Church of Scotland Schools, Wesleyan Schools, Free Church (Scotland) Schools, Roman Catholic Schools, Jewish Schools, Episcopal Church (Scotland) Schools, Un-denominational Schools (belonging to none of the previous classes, but in which the Bible is read daily from the authorized version).

"31. When the trust deed has been executed according to a draft approved and sealed by the Committee of Council, and (when necessary) enrolled or registered, a copy of it, including all signatures, attestations, and endorsements, must be made on plain unstamped parchment, and lodged in the Education Office.

"32. When the application is for a grant to enlarge, improve, or fit up, an existing elementary school already conveyed in trust, the deed must be a legal conveyance of the land, and not at variance with any of the principles which determine the approval of new deeds. The right of inspection must be permanently secured (Act 7 and 8 Vict. c. 37, sections 1 and 2), and there must be no powers



or reservations to which the Act 18 and 19 Vict. c. 131 cannot be applied, and which might become prejudicial to the school.

*The Plans.*

"33. The plans (with specification and estimate), when approved and sealed, may be returned to the promoters for use, but must be lodged in the Education Office before a grant is paid.

*Payment of Grants for Building, Enlarging, Improving, or Fitting up Elementary Schools.*

"34. The amount of the grant is not announced until after the draft trust deed and plans have been sealed.

"35. The grant must be accepted or declined within 14 days.

"36. The grant is paid on presentation of a certificate (with balance sheet annexed), by the Building and Managing Committees of the school, setting forth that the building and conveyance are completed, and that the money in hand, raised by absolute donations, will, when added to the grant, meet all claims, and finally close the account.

"37. Grants under £50 are treated as lapsed, if unpaid at the end of nine months, and grants above £50 at the end of eighteen months, from the date of announcing them."

## APPENDIX B.

### HEATING AND VENTILATION.

FROM THE REPORT OF THE REV. H. W. BELLAIRS, H.M.I., 1858—9.

"I BEG to forward a plan for heating and ventilation, which I have tried with success, and which, from its simple and inexpensive nature, might be generally adopted in default of a better in our schools. The common plan of opening a hole through the roof, under the idea that the heated foul air will force its way through the volume of condensed air into the external atmosphere, is an utter failure. A very common mode of dealing with these apertures is to paste them over with paper to prevent the cold air from passing into the room in dangerous draughts about the head, which of

course it does when they are open. Much the same may be said of the holes or clocks in the floor, which are invariably closed, in order to get rid of the cold draughts about the feet."

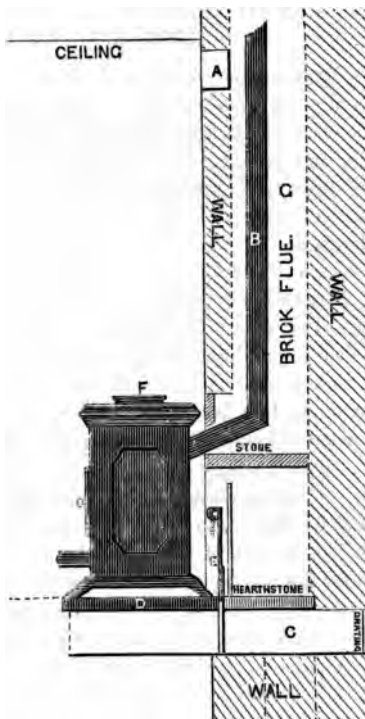
## REFERENCES TO LETTERS.

- A. Perforated Shield through which foul air escapes.
- B. Flue through which smoke ascends.
- C. Aperture through which fresh air enters.
- D. Grating.
- E. Damper.
- F. Vessel for Water.
- G. Brick flue used for ventilation.

## EXPLANATION OF DIAGRAM.

The foul air ascends and passes through the perforated shield A into the brick flue G. Its place is supplied by the pure atmospheric air admitted through the aperture C in the lower part of the wall, which ascending through the grating D passes round the stove and so becomes warmed before its dispersion through the room. The amount of external air admitted is regulated by a damper E placed over the aperture: F is a vessel filled with water to restore the moisture taken away by evaporation.

In making calculations as to ventilation, it should be borne in mind that each child requires about 6 cubic feet of air per minute, and that in a flue, moderately warmed for ventilating purposes, it is not well to calculate on a greater velocity than about 5 feet per second. If 100 children, therefore, vitiate 600 cubic feet per minute, or 10 feet per second, the area of the ventilating flue should be about 2 superficial feet, to allow the 10 feet per second to pass away, i. e. the flue should be about 24 inches by 12 inches.



## APPENDIX C.

## RULES AS TO NEEDLEWORK, RADCLIFFE'S GRAMMAR SCHOOL, STEEPLE ASTON.

I.—THAT an hour and a half be given to needlework on the afternoons of every Tuesday, Wednesday, Thursday, and Friday.

II.—That children be allowed to bring their own work (especially darning and patching) to be executed under the superintendence of the Mistress on Thursdays and Fridays; except in the interval between the Christmas holidays and the Government Inspector's visit in March, during which time they shall be allowed to bring their own work on Fridays only, unless in any particular case the Mistress shall think this restriction unnecessary.

III.—That on all other days, and on those Thursdays and Fridays on which the children bring no work of their own, they shall do such work as shall be appointed for them by the Mistress; and that in arranging this her object shall be to make each child familiar with as many branches of plain needlework as possible.

IV.—That a supply of shirts, shifts, jackets, frocks, flannel waistcoats, petticoats, cloaks, socks, stockings, and other garments be made at the School, to be sold to any parishioner at a price slightly exceeding the cost of the material; and that in all cases an order given for the making of one of these by the parents of a sewing girl shall take precedence of a similar order given by another.

V.—That a class, to be called "The Earning Class," be formed of such girls as, in the opinion of the Government Inspector, are sufficiently skilful workers to be placed in it, to whom the clear profits arising from the articles sold, as also the payments (if any) for other work sent to be done in the School, shall be duly credited: and that the share belonging to each of these girls shall be placed for her in a Penny Bank at the time that she leaves the school.

VI.—That the carrying out of these rules and the whole management of the details of the needlework be placed in the hands of the Mistress, an appeal to the Trustees being always open in case any grave matter of complaint shall arise.

## APPENDIX D.

TEACHERS' CERTIFICATES, FROM THE REVISED CODE  
OF 1868.*Probation.*

"Art. 73. CANDIDATES for certificates, after successfully passing their examination, undergo probation (*that is to say*), they must, as teachers continuously engaged in the same schools, obtain two favourable reports from the inspector, with an interval of one year between them; and, if the first of these reports be not preceded by service of three months (at the least) since the examination, a third report, at an interval of one year after the second report, is required.

"74. One favourable report is sufficient after the examination, if the candidate, being continuously engaged in the same school, has obtained two favourable reports in consecutive years immediately preceding the examination.

"75. Teachers under probation (Articles 73-4) satisfy the conditions which require that schools be kept by certificated teachers.

"76. If the second (or third) report is favourable, a certificate of the fourth class is issued, and remains in force (unless recalled under Articles 79, 80) for the next five years; after which interval, it is open to revision, according to the intermediate annual reports; and so on after each further period of five years until the first class is reached.

"77. No teacher who has changed more than once from one school to another during the five years preceding revision can be advanced to a higher class.

"78. Re-examination is not permitted to candidates once passed, unless they fall under Article 131.

*Concurrence of Managers and Inspector.*

"79. The managers must annually state whether the teacher's character, conduct, and attention to duty have been satisfactory.

"80. The inspector must annually report whether the teacher's school is efficient in organization, discipline, and instruction."



## CHAPTER V.

### VISITATION.

THE great Shepherd says, "I know My sheep, and am known of Mine<sup>a</sup>." A *knowledge* of his flock is one characteristic at least of a shepherd.

"Woe be to the shepherds of Israel that do feed themselves: should not the shepherds feed the flocks?" are the warning words of Ezekiel.

St. Paul directs Timothy to be "instant" (i.e. urge, press) "in season and out of season<sup>b</sup>."

In speaking of the clergy, Bishop Burnet says, "As to the public functions, every man has his rule, and in these all are almost alike: but the difference between one man and another shews itself more sensibly in his private labours, in his treating his parish;" from which he goes on to shew how diligently a clergyman should discharge his duties in attending to the sick; reconciling differences—"frequently visiting his whole parish from house to house."

The clergyman should have a map of his parish pasted on wood, hanging up in the study, with a number for every house, corresponding with that in the "parish book;" a copy in skeleton from the large Ordnance map will do, filled up in the way required. If in a town, make the map yourself, entering therein the streets, courts, and houses by degrees.

At a first visit, use great discretion; it requires

<sup>a</sup> John x. 14.

<sup>b</sup> ἐπιστηθὶ ἐν καιρῷ ἀκαιρῷ. (2 Tim. iv. 2.)

a delicate hand to lift the latch of a poor man's door. A fussy, busy-bodying, inquisitive, vulgar, formal, official manner, with hat on head, and book in hand, minute enquiries into earnings, spendings, and private domestic affairs, and scoldings for negligence in attending church, or for visits at the dissenting chapel, are species of ill-breeding which no one fails to resent.

You will hear often of the short-comings of your predecessor, and the faults of neighbours, broad hints of poverty, if not strong appeals for help. This should not be interpreted too severely. Hear it all patiently, with few remarks, and no injudicious promises—*Festina lente*.

The poor, as a rule, are remarkably communicative, and although they suspect and resent any forced obtrusion into their private affairs, they will without solicitation reveal gladly all, or most that is necessary for a clergyman to know. You should ascertain the number in family, how many attend school, church, communion. These should be remembered, or entered cautiously at the time on a slip of paper, "as a mem.," to be transferred afterwards to the parish book.

The parish book should have a page to each family, for names, conditions, &c. After a time a fly-leaf may be left at every house, with the names, and addresses if necessary, of the clergy, the hours of divine service, celebration of Holy Communion, times when parishioners can meet the clergy at vestry or at home, school hours and payments, rules of library, clubs, reading-rooms, &c. This information is sometimes usefully given on the cover of the "lending library" books.

In a scattered population, from forty to fifty houses may be visited per week, i.e. some eight in an afternoon. These visitations should be repeated at fixed intervals in convenient hours, sometimes on evenings, with caution—seldom on Saturdays or in the mornings,—so that a constant regular intercourse may be kept up. The importance of a regular system of parochial visiting it is impossible to overrate, and yet it is lamentably neglected. The reasons perhaps are easily explained. It is irksome, laborious, perplexing, disagreeable; in winter, entailing sudden transitions from heat to cold, and frequently inducing coughs and throat attacks; in summer, depressing and exhausting in close and ill-ventilated rooms, with horrid smells. The conversation is often uninteresting and wearisome, full of complaints and bemoanings; and so the clergy shirk it, so much so, that in speaking lately to one experienced in the service, he replied, “You rarely find a clergyman a good and consistent visitor; and yet,” he added, “no parish gets on well without it.”

If a large parish, annual visitations of every house will be sufficient; but, make a point of visiting once a quarter every house in which there is a communicant, or a member of the choir, or a Sunday school teacher, or the regular occupier of a seat in church; this will gradually bring you into most of the poor houses. One neighbour will tell you of another where you will be welcome, and so it will grow. Do not enter on this work without a distinct understanding with yourself that you will have to bear much irksomeness and toil in it, and require much of God’s grace to induce you to persevere.



“The livelong night we’ve toiled in vain,  
But, at Thy gracious word,  
I will let down the net again :—  
Do Thou Thy will, O Lord.

“So spake the weary fisher, spent  
With bootless, darkling toil :  
Yet on his Master’s bidding bent  
For love and not for spoil.

“So day by day, and week by week,  
In sad and weary thought,  
They muse, whom God hath sent to seek  
The souls His Christ hath bought.”

One class of those visited will do much to compensate for toil and trial elsewhere,—those who by faith in Christ have fought the battle of life well, and, sanctified by the Spirit of God, are quietly waiting their call. None perhaps but they who have waited upon God’s departing saints, can fully understand the force of Balaam’s prayer, “Let me die the death of the righteous, and let my last end be like his.” No doubt the sight of suffering mortality, and of the decay of the bodily frame, has much in it to distress ; but, through it all, there are glimpses of a brightness which this life cannot give, and anticipations of approaching peace, which make the death-bed of the Christian a scene of real, though mournful joy :—

“Yet not all hid from those  
Who watch to see ;—’neath their dull guise of earth,  
Bright bursting gleams unwillingly disclose  
Their heaven-wrought birth,  
Meekness, love, patience, faith’s serene repose.”

It is difficult to overrate the numberless ways in which a clergyman, who is in constant and friendly relations with his people, exercises good among them.

A drunken husband, a railing wife, a rebellious son, a "lost" daughter, a family quarrel, a neglected family, improvidence, extravagance, meanness, bad cottages, foul drains, filthy habits, lewd and blasphemous language,—young and old, rich and poor,—medicine for each, a word of warning or pity, a reproof, a look of sorrow, a kind press of the hand, alms here, advice there, sympathy and love everywhere. Above all, the truths of the Gospel spoken in hope and love. Nothing can resist or withstand this. These are the slings and the stones, which in the hands of youthful shepherds will, "in the name of the Lord," bring down gigantic evils.

In parochial work some things are frequently forgotten, which are, nevertheless, of considerable importance.

Some in a parish will be more attractive than others, and the heart will naturally and very properly be drawn more closely to them. This may and must be, yet let it not induce you to exhibit any undue amount of favouritism towards them; old clergymen can tell of many cases in which a fair face has veiled a foul heart, and hypocrites have worn the garb of true men.

Do not draw a sharp and crisp line between the bad and good. God alone knows the hearts and circumstances of each; and He often sees good where we see little but evil. Christ came to call sinners to repentance; sat at meat with Publicans and sinners; accepted the penitent Magdalene; held up the prodigal

son for encouragement to all; and sends His ministers into the world to seek for the lost, to draw to His fold the wandering sheep, and to bring into His treasure-house the last drachmas of the Gospel.

Make as much allowance as you can for faults, and bear with infirmities; "break not the bruised reed, nor quench the smoking flax." "Is there no way," asks Fuller, "to bring home a wandering sheep, but by worrying him to death?"

*Never take offence.*

Uneducated persons, in their intercourse with each other, use words, expressions, and manner which convey to the educated and sensitive more than they are intended to mean. If their remarks are personal and offensive, receive them at the time in silence, never repeat them to others, and if necessary vindicate yourself at leisure. People seldom make any allowance for hasty words in a clergyman.

*Argue as seldom as possible*, and, if obliged to do so, speak gently and kindly; very few poor people are capable of logical argument at all. "Be calm in arguing," says Herbert; "for fierceness makes error a fault, and truth discourtesy." A heated and intemperate argument seldom convinces, and frequently induces dislike, if it does not provoke contempt.

One of the most difficult works in this part of a parson's duty is to visit ministerially his equals. Some clergymen are able to do it bravely and well, without cant or mannerism. But it is a most difficult matter, and nothing probably in a clergyman's life shews so much the necessity of a continuousness of consistency in words, thoughts, and deeds, as this.

The man who has once lost himself by untruthfulness, or doubtful practices, or cruelty, or cunning, or by imputation of unworthy motives to others, or by joking at sacred or serious things, will find a ministerial visit to those who have been partakers with him in such things, no easy or profitable affair. But inconsistency in personal religion can be no excuse for neglect of ministerial duty. The rich no less than the poor have souls to be saved, and the minister of Christ ought so to be, that his visits to any of His flock shall be neither "blanks nor blots."

Worldly ambition is especially bad in the clergy, whose duty it is to preach humility, and to teach men to take the lowest rooms, and in honour to prefer others to themselves. Avoid all reference to the ability or wisdom of your ministry, or the merit of your sermons.

"Ut præco ad merces turbam qui cogit emendas."

*Be serious*, and although wit is as much one of God's gifts, and as capable as any others of being used for His service and glory, yet be on your guard against its abuse. "Wit's an unruly engine, wildly striking, sometimes a friend, sometimes the engineer." Sunday sermons fall pointless upon ears full of the preacher's week-day jokes. Yet there is an honest homely mother-wit, more properly to be called humour than wit, which is largely found in the writings of our old divines, and is one of the most forcible weapons in the hands of those who can use it in gaining access to the hearts of Englishmen. John Bunyan is full of it.

*Avoid frivolous or mischievous talk*, especially of a personal character; a popular or sneering or censorious

gossip has often to repent bitterly in the secrecy of his chamber, for the *bon mots* or sarcasms or caricatures which made him at the time the cynosure of the dinner-table or the drawing-room.

The visitation of the sick is one of the most anxious and tedious, as of the most interesting of the pastor's works. To visit one who has lived a godless life, and who sends for you as a matter of form, or a viaticum, from whom you can get no response, who eludes all your attempts at seriousness, and parries all your home thrusts. Or one who incessantly bemoans his lot and grumbles at his pain. Or one who regards you as the parish almoner, and while apparently listening to your words is evidently watching your hands. Or one whose conversation cannot be drawn off from covert attacks upon neighbours, "who pretend to be better, but in reality are worse than themselves." All this will happen sometimes, and when it does is very trying and difficult, and will exercise the sharpest intellect and the soundest judgment. In such cases, it is well-nigh impossible to prescribe particular rules. The following may be useful:—

In all cases, preserve as much silence as with propriety you can, asking pertinent questions here and there as occasion requires, until you have obtained a diagnosis of the patient. This you cannot expect to do without several visits, for men do not disclose spiritual maladies as they do bodily complaints. Feel your way carefully as you proceed, and prescribe only when you are morally sure of the nature of the complaint, and even then act with great caution. A man must be thoroughly convinced of the truths you bring before

him, before he will be induced to do that which entails self-sacrifice in any shape.

The Visitation Service is very long, and in most cases can only be used as a general guide. Sick people often can give very little attention, and bear very little disturbance. You should learn it by heart, and use it as the case admits. The poor often do not like book prayers. Learn to pray extempore; many things will occur in a conversation with a sick person, which no previously-prepared prayers can meet.

The direction in the Visitation Service, in the first exhortation, should be observed; you may substitute "some other like" at your own discretion. The sick person is exhorted to remember that his sickness is God's visitation. This is the first important point to urge.

The "Exhortation" suggests next the different causes for the visitation—"for a trial of patience, for the example of others, an exercise of faith, or for correction and amendment," ending with confident assertion that, if the sickness produce repentance, and trust in God's mercy through Christ, and be borne with patience, it shall prove profitable, and "help forward in the right way that leadeth to everlasting life."

What matter for reflection on this point is there in the following remarks of an old devotional writer:—

"In the variety of accidents which may befall thee, exercise thyself thus. When (for example) thou art oppressed by sadness or melancholy, or sufferest heat, cold, or the like, lift up thy heart to that Eternal Will which for thine own good, willet that at such a time, and in such a measure, thou shouldest feel this discomfort. Then rejoicing at

the love which thy God shews thee, and at the opportunity of serving Him in the way He is pleased to appoint, say in thine heart: 'Behold in me the fulfilment of the Divine Will, which has lovingly ordered from all eternity that I should now endure this trial. All praise be to Thee, my most gracious Lord, for the same.' "

After this you enter upon the most delicate and difficult part of the office, viz. an enquiry into the faith and life of the sick person. No book or formal rules will enable you to discharge properly this enquiry. The rubric suggests the most important subjects to be treated :—

" Whether he repents truly of his sins, and is in charity with all the world. Exhorting him to forgive from the bottom of his heart all persons that have offended him ; and if he hath offended any other, to ask them forgiveness ; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power ; and if he hath not before disposed of his goods, to admonish him to make his will, and to declare his debts what he oweth, and what is owing unto him, for the better discharging of his conscience, and the quietness of his executors."

He is also directed to move "such as are of ability to be liberal to the poor."

In cases where the property is very small, and the parties do not wish to employ a lawyer, the form of will given in the Appendix \* may be suggested.

The last advice in the rubric is—

" Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with

\* See Appendix.

any weighty matter. After which confession the priest shall absolve him (if he humbly and heartily desire it) after this sort."

It is needless to state that if other parts of the visitation of the sick require caution and discretion, this does above all. It is nothing to the point, that some men have overstated the subjects of confession and absolution, and others entertain a popular dislike to them. When persons are sick, and you are called upon to minister, the Church of England clearly imposes upon you a distinct although a very delicate and difficult duty towards them in these matters.

If you cannot see your way clearly, after carefully considering all the different parts of the Visitation Service, consult either some experienced clergyman or your bishop.

The words in one of the exhortations to Holy Communion impose the same duty upon you under other circumstances, and may assist you in understanding your duty in this :—

"Because it is requisite, that no man should come to the Holy Communion (surely then, *à fortiori*, to death), but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned minister of God's Word, and open his grief; that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness."



The following remarks are from the Bishop of Oxford's "Ordination Addresses :"—

"The Church of England allows private confession instead of enforcing it, and recommends it only under certain prescribed circumstances and conditions, as a means of restoring health to a sick conscience, instead of treating the habit of confessing as a state of health. She does not treat it as a separate ordinance of Christ, endowed with a special sacramental grace of its own: but she regards it as a permitted opening of grief, 'as a lightening' of a 'burden,' as in no way bringing any special pardon or absolution to the penitent over and above that which he might equally obtain by general confession to Almighty God, and public absolution in the congregation."

And again :—

"If it be earnestly desired, we must ourselves receive, as God's ministers, the spiritual confidence of the burdened soul: but we must do all this, with the distinct aim of restoring the conscience to that healthy action in which it shall be able to guide the soul which God has, with the gift of individual personality, committed to its watchfulness and keeping."

Besides the Visitation Service, learn by heart other prayers and hymns, and passages from Scripture, especially from the Psalms, appropriate for different circumstances.

If your memory is bad, a copy of the Visitation Service, bound with several pages of blank paper, on which you can enter prayers, texts, and memoranda, will be useful.

Passages and prayers should be very short. "I know," said a friend of mine, "a sick lady, a true

Christian, too, who is sometimes made sleepless for two nights from the visits of a most devoted clergyman, because he is so long in his readings and prayers, and so exacting in his examinations."

If any members of the family can read, mark a few verses for their use, and with these direct them to use the Lord's Prayer, with one or two Collects from the Visitation Service, or from elsewhere, at certain intervals, e.g. every three hours. This, independently of all supernatural effects, has a tendency to break the tedium and monotony of a day of pain and sickness. Lend in proper cases a roll of sheets of texts, some are published by S. P. C. K.

Instruct the attendants in the best ways of alleviating the pain and weariness of sickness, and exhort them to bear much. The sick are often so afflicted that peevishness and complaining are almost inevitable<sup>d</sup>.

If the complaint be infectious, observe the following rules. Do not sit between the infected person and a draught, nor inhale the breath, nor touch the hand, nor swallow your saliva. Put a small piece of camphor in the mouth, or down the neck, and, in extreme cases, burn some in the room. Wear a cap on your head, which take off in the open air afterwards. Button up your coat before entering the room, and unbutton it in the air afterwards.

The aged and bed-ridden require peculiar treatment. Where a few neighbours can be collected, assuming accommodation, it is a good plan to hold a lecture once a week in the invalid's house, explaining in order one

<sup>d</sup> "Rules to be Observed in Sick Rooms" is a useful paper to leave at a sick house. (Published by Parker.)

of the Gospels, or other passage of Scripture. Persons in this condition should have an opportunity of receiving the Holy Communion at least monthly.

By the Seventy-first Canon, you are allowed to administer the "Communion to such, as being either so impotent that they cannot go to the church, or very dangerously sick, are desirous to be partakers of that Holy Sacrament."

In visiting sick children, pictures, simple allegories, and easy hymns are useful.

Much has been said against the clergyman becoming a "relieving officer." Nevertheless, whilst manifest impositions are to be discouraged, he should relieve those really in need. If none but the perfect have claims upon us we may shut up our purses at once.

Never relieve in order to purchase attendance at church. Where this is done, the poor will appraise the article they purchase, and perhaps consider sometimes that they are imposed upon by the quality of the article bought. I remember once a clergyman giving an old woman 6d. per Sunday on condition of attendance at church; in a hard frost she struck for 9d. until the weather changed.

The parson's pocket should be capacious, some delicacy from his own table, a small packet of tea, a little arrowroot, a few lozenges, lemonade, a small bottle of lavender or rose water, or even a trifling nosegay, will have its effect in softening the sharp pillow of disease, and in touching the heart of the sick.

## APPENDIX.

### DIRECTIONS FOR MAKING A WILL.

THE following rules are taken from Letts' "Diary :"—

A WILL cannot be made in language too simple or concise ; must be written with Ink, on Paper or Parchment, and, if contained on one sheet, must be signed at the end by the Testator, in the Presence of two or more Witnesses ; and if written on more than one sheet, the Testator and the Witnesses had better sign each sheet.

The Witnesses<sup>b</sup> must rigidly comply with every particular required by the Attestation Clause, at the end of which clause they must sign their names<sup>c</sup>.

The signature of the Testator must be acknowledged by him in the presence of the Witnesses ; and in order that this be properly done, he must (after having signed the Will) take it in his hand and say, "I acknowledge this to be my last Will and Testament, and request you to witness it." To avoid the evils of intestacy the following form may suffice as a general guide ; but others, properly prepared for filling up and signing, with the various conditions hereinafter described, will be forwarded, postage free, by the Publishers, upon the receipt of 7d.<sup>a</sup>

*Will.*—This is the last Will and Testament of me, Charles Smith, of Hendon Hall, near Boston, in the county of Lincoln, Farmer. After payment of all my just debts, Funeral and Testamentary Expenses, I give, devise, and bequeath unto<sup>c</sup>

also to<sup>b</sup>

And as to the residue and remainder<sup>d</sup> of all my real and personal Estate, I give, devise, and bequeath the same unto<sup>c</sup>

And I hereby appoint<sup>e</sup> &<sup>c</sup>,  
or the survivors or survivor of them, and<sup>c</sup>                      executors or  
executor of this my Will, as witness my hand this                      day of

18 .

#### ATTESTATION.

Signed and acknowledged by the said Charles Smith, the Testator,	_____
as and for his last Will and testament, in the presence of us, being present at the same time, who at his request, in his presence and in the presence of each other, have hereunto subscribed our names as Witnesses,	_____
	_____

*A Codicil to a Will is to be made with the same regulations as the Will itself, and may be written thus :*

This is a Codicil to my last Will and Testament, bearing date the        day of        18    , and I direct it may be taken as part thereof. I give, devise and bequeath, &c. As witness my hand this        day of

Obliterations or alterations of any sort in a Will, ought, if possible, to be avoided as dangerous; and when of necessity made, ought to be signed by the Testator and Witnesses in the margin, or as near to the alteration as possible, and the alterations specially noticed in the Attestation Clause as having been made *before* the Will was signed.

Marriage after making a Will renders the Will void.

If a person wish to dispose of all his property in one gift, the words "all my real and personal estate" may be used.

It is not necessary for a Witness to know the contents of a Will, which may be so folded as to prevent any other portion than the Signature and Attestation Clause being seen.

\* "Forms of Will," published at 6d. each. See Nos. below :—

† These must be parties not interested in the Will, or their claim to such interest becomes forfeited.

• In all cases where a name is given it is necessary to describe fully and clearly the Christian name, surname, residence, and trade or profession, &c.

‡ The Residue becomes the Property of the Next of Kin, unless otherwise provided for.

1. Devise of Property to one or more persons absolutely.

2. Devise of Property to Executors in trust, to be sold, and to pay proceeds to any number of persons.

3. Devise of Property to Executors in trust, and to pay proceeds to Testator's Children, with provision for maintenance during minority of Children, and with clauses or appointment of other Trustees.

4. Devise of Property to Wife for life, and after her death to Children absolutely.

5. Devise of Property to Wife absolutely.

6. Devise of Property for a Married Woman to bequeath her separate personal Estate, independently of her husband.

7. Devise of Property in trust for Testator's Children, and the portions of Daughters settled for their separate use.

8. Special Legacies and Bequests.

9. Seamen's forms of Wills.

[In ordering any of the foregoing, the No. 1, 2, 3, &c., ought to be specified.]

## CHAPTER VI.

### AGENCIES.

**I**N large parishes, one or more curates will be employed<sup>a</sup>. For this, the licence of the bishop is necessary<sup>b</sup>. No curate can remove from one diocese to another without testimony of the Bishop whence he comes. Before the bishop's licence is granted, the curate must subscribe the Thirty-nine Articles, and the three articles of the Thirty-sixth Canon; must declare his conformity to the Church, and must take the oaths of allegiance, supremacy, and canonical obedience. He must also send to the bishop a nomination from his incumbent, letters of orders of deacon and priest, and letters testimonial, signed by three beneficed clergymen. It is recommended that the clergyman nominating be not a subscriber to the testimonial.

On the receipt of these papers, the bishop, if he be satisfied, will appoint the curate to attend him to be licensed, or issue a commission to some neighbouring incumbent. The licence will be sent by the bishop to the registry office, and from thence forwarded to the churchwardens.

A curate is expected to remain in the diocese in which he is ordained for two years at least; if he wish to remove into another diocese before the expira-

<sup>a</sup> See Cripps, p. 173, &c.

<sup>b</sup> See Appendix A, for rules of the Society for Employment of Additional Curates.

tion of such term, he should apply to the bishop of that diocese as well as to the bishop who ordained him, for their sanction.

A curate must give three months' notice to the incumbent and the bishop, before he can quit the curacy to which he has been received.

Every curate, upon the vacancy of the benefice to the cure of which he has been licensed, upon having six weeks' notice from the new incumbent, must give up the curacy; and if he has been residing in the house of residence must, upon notice, give up possession of the premises, provided that such notice be given within six months from the time of such incumbent's admission.

The law respecting curates is regulated by 1 & 2 Vic. c. 106. The following are from Cripps, pp. 174—181:—

“As to those cases in which a curate must necessarily be appointed, and may be appointed by the bishop absolutely, it is enacted, that—

“1. If any spiritual person, holding any benefice, does not actually reside thereon nine months in each year (unless he has the licence and consent of the bishop to perform the duties of such benefice, being resident on another of which he is incumbent, or has a legal exemption or licence for non-residence), or if, for a period exceeding three months altogether, or at several times in any one year, he should be absent from his benefice, without leaving a curate duly licensed to perform the duties; or—

“2. If for a period of one month after the death, resignation or removal of his curate, who may have been performing the duty, he should neglect to notify the same to the bishop; or—

“ 3. If for a period of four months after the death, resignation or removal of such curate, he should neglect to nominate to the bishop a proper curate ; in either of these three cases the bishop may appoint and license a proper curate, with such salary as is allowed by the act, and of which we shall presently come to speak, to serve the church or chapel, with respect to which such neglect or default shall have occurred.

“ In each of these cases the licence must specify whether or not the curate is required to reside within the parish or place ; and if he is not required to reside therein, then the licence must specify the grounds upon which such non-residence is permitted ; but even in these cases the distance of his residence from the church or chapel which he is so required to serve must not exceed three miles, except only in cases of necessity, to be approved of by the bishop, and specified in the licence.

“ So in the case of incumbents non-resident, with consent or licence of the bishop, and by whom a proper curate may have been appointed, it is enacted, that such curate shall be required by the bishop to reside within the parish or place where the benefice is situated ; or if there is no convenient house there, then within three statute miles of the church or chapel to which he is licensed ; except as before, in cases of necessity, to be approved of by the bishop and specified in the licence : and such allowed places of residence must also be specified in the licence.

“ A fourth case, in which a curate may be appointed absolutely by the bishop, is that where the ecclesiastical duties of any benefice are inadequately performed, and, in order to ascertain whether or not this may be the fact, the bishop is empowered, in any case where he shall see reason to believe that such duties are improperly performed, to issue a commission to four beneficed clergymen of his dio-



cese; or if the benefice be his peculiar, and situate in another diocese, then to four such clergymen of such last-mentioned diocese, of whom one shall be the rural dean, if any, of the district wherein such benefice is situate, directing them to inquire into the facts of the case; to which commissioners the accused incumbent may add one other, who must be an incumbent of a benefice within the same diocese; and if the majority of such commissioners shall report in writing under their hands to the bishop that in their opinion the duties of such benefice are inadequately performed, he may, by writing under his hand, require the person holding such benefice, although actually resident or engaged in performing the duties thereof, to nominate to him a fit person or persons, with sufficient stipend, to be licensed by him to perform, or to assist in performing, such duties, specifying therein the grounds of such requisition; and if the person holding such benefice should neglect to make such nomination for three months, after being required so to do, the bishop may appoint and license a curate or curates, as the case may seem to him to require, with such stipend as he may think fit, not exceeding the stipends allowed in cases of non-residence, of which we shall presently come to speak; nor, except in cases of negligence, exceeding the half of the net annual value of the benefice; and the bishop is to cause a copy of every such requisition, and of the evidence on which the same is founded, to be forthwith filed in the registry of his court.

“An appeal is given to the archbishop by the person holding such benefice, who may conceive himself aggrieved by this proceeding, but such appeal must be made within one month after service upon him of the requisition, or of the appointment or licence of the curate, and the archbishop may approve or revoke such requisition, or confirm or annul such appointment, as the case may be.

"The next cases provided for by the statute are those of the large benefices, in which the bishop is empowered to require the appointment of a curate in addition to the resident incumbent, in certain cases where the circumstances of the parish may seem to require it.

"As whenever the annual value of any benefice, into possession of which the incumbent shall have come subsequent to the 14th August, 1838, (the time of the passing of the act,) shall exceed £500, and the population amount to 3,000; or where, although the population may be less than 3,000, there is a second church or chapel within the same benefice not less than two miles from the mother church, and with a hamlet or district connected with it containing 400 persons.

"In either of which cases the bishop is empowered to require the person holding such benefice, although resident thereon and engaged in performing the duties, to nominate a curate to be licensed; and in default of his complying with such requisition within three months after it has been delivered to him, or left at his last place of abode, the bishop is empowered to appoint and license a curate, with such stipend as he may think fit, not exceeding the stipend specified in the act for such cases, and not in any case exceeding one-fifth of the net annual value of the benefice. And in these cases, as in the last-mentioned, an appeal is given in the same manner to the archbishop.

"But the most important sections of this act, so far as relates to stipendiary curates, are those by which the amount of their stipend in each case is regulated.

"In the case of non-resident incumbents, the bishop is not only empowered, but required to fix the stipend for the curate according to the scale provided for each case by the act; and every licence to a stipendiary curate, whether the incumbent is resident or not, must specify the amount of

his stipend; and, in case of any dispute between the incumbent and his curate respecting payment of the stipend, or of the arrears, the bishop is summarily and finally to hear and determine the same without appeal; and so in any case of wilful neglect or refusal to pay the stipend or the arrears, the bishop can enforce payment, and, as it seems, the compliance with his award and decision, by monition and by sequestration of the profits of the benefice.

“The statute 57 Geo. III. c. 99, which is repealed by the act now under consideration, contained a similar provision for adjusting disputes between an incumbent and his licensed curate by the bishop; and it was decided, that that statute entirely ousted the common law courts of jurisdiction in disputes touching any stipend appointed by the bishop to a curate under that act, or the payment of arrears of such salary. The same would, *à fortiori*, be the case under the present act, the words of which are more stringent and particular, declaring the decision of the bishop to be final, and without appeal. And in that case, when it was urged in argument that the plea ought to have specified the subject-matter of the disputes, whether they related to the regularity of the appointment, the reasonableness of the amount of salary, or any other question, Mr. Justice Coleridge remarks — ‘The words of the statute are so large that there seems no kind of dispute which they would not include.’ And it was by the same case further decided, that, in an action of assumpsit by a curate against his rector for such stipend, a plea founded on the statute was properly pleaded in bar, and not in abatement; and that a special plea founded on the statute is sufficient, if it allege that disputes have arisen, and are depending, touching the stipend and the payment thereof, and the arrears thereof; and the action is brought touching the stipend and the payment thereof, and of the arrears thereof, touching which

disputes have arisen within the meaning of the statute, not further specifying the subjects of dispute. All which, it will be observed, would be equally applicable to the cases henceforth arising under the present statute.

“ But it has been determined, that in a case where the curate was not licensed nor appointed permanently, but appointed by the sequestrators of the bishop to serve the cure of a benefice during the vacation, between the death of the last and the appointment of the next incumbent, he may, notwithstanding the statute 1 & 2 Vict. c. 106, recover his reasonable stipend in an action of debt under 28 Hen. VIII. c. 11, from the next incumbent, the profits of the benefice during the vacation not being sufficient to pay him a reasonable stipend. The statute 28 Hen. VIII. c. 11, expressly provides for such a contingency, and makes the next incumbent liable in such a case to pay the curate. And it was held, that this was not repealed by 1 & 2 Vict. c. 106, but that both statutes were compatible, and might well stand together, the curate not being appointed by the bishop.

“ But the exercise of this power by the bishop is thus far restricted, that he may not appoint to the curate of any benefice to which the spiritual person holding the same was instituted, &c., previous to the 20th of July, 1813, any stipend exceeding £75 per annum, together with the use of the house of residence, gardens and stables, or £15 in addition to the £75 in lieu of the house of residence, &c., in case there is no house, or the bishop does not think it convenient to assign it to the curate.

“ Where the *incumbent is non-resident*, and shall have been *instituted since the 20th of July, 1813*, the bishop is to appoint a stipend for the curate according to the following scale :—

“ 1. The whole annual value of the living, if that be less than £80 per annum.

"2. In no case, except as in the first, less than £80 per annum.

"3. If the population amount to 300, and the annual value of the living suffice, £100 per annum.

"4. If the population amount to 300, and the annual value be less than £100, the whole annual value.

"5. If the population amount to 500, and the annual value suffice, £120 per annum.

"6. If the population amount to 500, and the annual value be less than £120 per annum, the whole annual value.

"7. If the population amount to 750, and the annual value suffice, £135 per annum.

"8. If the population amount to 750, and the annual value be less than £135 per annum, the whole annual value.

"9. If the population amount to 1,000, and the annual value suffice, £150 per annum.

"10. If the population amount to 1,000, and the annual value be less than £150 per annum, the whole annual value.

"In all these cases it will seem that the amount of the stipend is regulated by the numbers of the population, but in each of those cases it may be regulated also by the annual value of the benefice, for whenever that shall amount to £400, the bishop may assign to the curate, *if he is resident and serving no other cure*, £100 per annum in any case, although the population shall not amount to 300 : and in all the above cases where the population exceeds 500, and the annual value exceeds £400, the bishop may add £50 per annum to the amount specified in the above scale, so that in the case of number 9 the curate's annual stipend may be fixed by the bishop at £200 per annum ; the highest stipend, as it appears, which, under any circumstances, can be required by the bishop.

"The amounts of the stipends specified in the above

scale, according to the population, do not appear to be discretionary in the bishop, but are such as he is required to appoint. The addition, however, in the case of larger annual value, may be made or not at his discretion; but, although the amount of stipend, according to the above scale, may not *generally* be diminished, yet certain specified cases are excepted, in which the bishop is allowed to exercise his discretion.

“As in every case where he shall be satisfied that the spiritual person holding the benefice is non-resident, or incapable of performing the duties from age, sickness or other unavoidable cause, and that, from those or from any other special or peculiar circumstances, great hardship or inconvenience would arise if the full stipend specified in the act should be allowed to the curate, he may, with consent of his archbishop, signified in writing upon the licence granted to the curate, assign a less stipend to the curate than according to the above-mentioned scale, as he may think proper. But in every such case it must be stated in the licence, that for special reasons the bishop has not thought proper to assign to the curate the full stipend directed by the act; and such special reasons must be entered fully in a separate book kept for that purpose in the registry of the diocese, which shall be open to inspection, with leave of the bishop, as in the case of application for licences for non-residence.

“There is also another case specially mentioned in the act, in which the bishop is allowed, at his discretion, to appoint a less stipend than according to the above-mentioned scale; as where an incumbent, having two benefices, *bonâ fide* resides on one or other of them at different times of the year, so as to make up altogether the full *required term of residence* for a single benefice. An incumbent thus residing is not, it seems, to be considered non-

resident on either benefice ; and if he shall employ a curate to perform the duties interchangeably from time to time upon the benefice from which he is absent, during his actual residence upon the other benefice, the bishop may at his discretion assign to such curate any stipend not exceeding what would be allowed according to the scale for the larger of such two benefices, nor less than what would be allowed for the smaller. And if an incumbent thus residing employs a curate or curates for the whole year upon each of such benefices, the bishop may assign to either or each of such curates any stipend less than that specified in the scale, at his discretion ; and this without the consent of his archbishop being necessary, as in the cases of age, illness, &c., before mentioned.

“ If the bishop should find it necessary or expedient to license a spiritual person holding any benefice to serve as curate of any adjoining parish or place, he may, at his discretion, assign him a stipend not less than £30 per annum below the stipend which would be allowed by the scale ; and so, if the bishop should find it necessary or expedient to license the same person as curate for two parishes or places, the stipend assigned him for each of such curacies may be £30 below the stipend which would be allowed by the scale, or less than such stipend by any sum not exceeding £30.

“ In every case where, according to the scale, the bishop shall have assigned to the curate a stipend equal to the whole annnal value of the benefice, such stipend is to be subject to deduction for all such charges and outgoings as may legally affect the value of the benefice, and to any loss or diminution which may lessen such value, unless caused by the wilful default or neglect of the person holding the benefice ; and in those cases the bishop may, upon the application of the person holding the benefice, allow him to

retain each year so much money, not exceeding one-fourth part of the annual value, as shall have been actually expended during the year in the repairs of the chancel or house of residence, and of the premises belonging thereto, and in respect of which the person holding the benefice would be liable for dilapidations.

“In like manner, where the annual value of a benefice does not exceed £150, the bishop may allow the person holding the same to deduct from the curate’s salary so much money as shall have been actually expended in such repairs above the amount of the surplus remaining after payment of the stipend, provided, however, that the sum deducted, after laying out such surplus, shall not in any year exceed one-fourth part of the stipend.

“All agreements made between persons holding benefices and their curates, in fraud or derogation of any of the provisions of this act, and especially all agreements whereby any curate shall undertake or bind himself to accept any stipend less than that assigned him by his licence, are actually void to all intents and purposes; so that such an agreement cannot be pleaded or given in evidence in any court of law or equity; and even where any such less payment has been made and accepted, and receipt or discharge given in pursuance of any such agreement, the curate and his personal representatives nevertheless are and remain entitled to the full amount of the stipend assigned by the licence. And the payment of so much as shall be proved, to the satisfaction of the bishop, to remain unpaid, together with the full costs of recovering the same, as between proctor and client, may be enforced by monition or by sequestration, to be issued by the bishop, on the application of the curate or his representatives, provided, however, that such application be made within twelve months after such curate has quitted his curacy or died.



"A monition was issued by the bishop, reciting, that a complaint had been made by the curate, that arrears of stipend were due to him, which the non-resident rector had wilfully refused to pay, and that the rector and curate having appeared before him, the bishop heard summarily the said differences, and that the said complaint was duly proved before him, and that he adjudged the same to be true; it then admonished and required the rector to pay the said arrears. Default being made in payment, a sequestration issued, under which the fruits of the benefice were seized to satisfy the arrears of the stipend. It was held, that the rector could not, after the sequestration had issued, and the curate had been named as sequestrator, object in a common law action, brought by him against the sequestrator, that he had not been guilty of a refusal to pay the stipend, or that he had no notice of the curate being appointed by the bishop."

In prescribing the duties of a curate, the incumbent should bear in mind that while the curate will take more interest in his work if definite duties and a limited area be assigned him, the parishioners will be disappointed if any of them be altogether excluded from the personal visits and ministrations of the incumbent.

In large parishes, a large infusion of lay agency is essential to success.

This will take the form of brotherhoods, or sisterhoods<sup>c</sup>, or district visitors, or a combination of one or more of them.

Where district visitors are employed, each should have a copy of printed instructions<sup>d</sup>, and besides a Bible and Prayer-book, a list of passages and prayers

<sup>c</sup> See Appendix B.

<sup>d</sup> See Appendix C.

appropriate for particular cases. A well-selected stock of tracts, not necessarily all religious; those on sanitary subjects are useful. (If there be more than one district, the stock of tracts should be periodically exchanged, so that each will in time get into general circulation). A copy of plain rules to be observed in case of illness or accident<sup>e</sup>. The rules of the Government insurance and annuity office, and Post-office savings' bank<sup>f</sup>; benefit, loan, clothing, shoe, and other clubs; village library<sup>g</sup>.

If employed to collect moneys for savings' banks and clubs, the visitor should pay all sums to the proper treasurers once a-week, and take the receipts to the subscribers. All the accounts should be audited monthly.

All payments, above the smallest, for missionary and other religious societies, if not made at the offertory, should be made, if possible, direct to the treasurer's, by cash, or cheque, or post-office order.

This plan saves expense in some cases, prevents temptations, simplifies accounts, minimises irritation. "Please, Sir, the Collector for — wishes to know if you will subscribe, and waits for an answer."

The clergyman in all cases will do well to explain very clearly to his parishioners in sermons, or otherwise, the nature of the charities he supports, and the modes of collecting for them.

If alms-boxes are used, they should all be together, and properly ticketed.

The visitors may properly be employed in circulating

<sup>e</sup> Published by the Society for Promoting Christian Knowledge.

<sup>f</sup> See Appendix D.

<sup>g</sup> See Appendix E.

papers on these heads, and in personally explaining them; as well as in dispersing fly-leaves upon interesting matter connected with them.

One great advantage in the employment of district visitors is giving scope to that class of earnest minds who seek missionary work, and who, if not employed by the Church, will very frequently take their energies elsewhere.

Each visitor should have a certain number of houses, with printed directions for their work. They should understand that they enter a poor man's house as much on sufferance as a Duke's, and they should behave with even greater care and courtesy, in proportion as the poor man is less able to resent bad manners.

Among other work that will naturally fall to the district visitors, the following may be mentioned:—

The management of the village library and of the local magazine <sup>h</sup>.

Of the cottage hospital <sup>i</sup>.

Of mothers' meetings <sup>k</sup>.

Of the village kitchen for the poor, and instruction in cookery and other useful recipes <sup>l</sup>.

Of the institute <sup>m</sup>.

Of the harvest homes, village concerts, choral associations, pic nic and other parties, garden clubs <sup>n</sup>, &c.

<sup>h</sup> See Appendix F.

<sup>i</sup> See Appendix G.

<sup>k</sup> See Appendix H.

<sup>l</sup> See Appendix I.

<sup>m</sup> See Appendix K.

<sup>n</sup> See Appendix L.

## APPENDIX A.

### SOCIETY FOR EMPLOYMENT OF ADDITIONAL CURATES, 7, WHITEHALL, LONDON.

IV. That the Committee make annual grants of money towards the maintenance of additional Clergymen in those Parishes and Districts which shall appear to be most in need of such assistance; strict regard being in all cases had to the spiritual wants of the Parish or District, the rights of the Incumbent, and the authority of the Bishop of the Diocese.

V. That no such grant be made, except upon application from the Incumbent of the Parish or District, for aid towards the payment of a Curate to be nominated by him to the Bishop for his approval and licence.

VI. That the Society undertake to receive any sums of money subscribed for the specific purpose of supplying the spiritual wants of a particular Parish or District, whether such sums be offered from such Parish or District, or from any other quarter.

VII. That if the state of the Society's funds shall at any time appear to justify such a measure the Committee may grant sums, not exceeding five hundred pounds in any single grant, in aid of Endowments offered by Patrons or others; but that no such grant be made without the written sanction of the Bishop of the Diocese.

VIII. That applications for grants be received only through the Bishop of the Diocese, or with his sanction; and that no payment be made except for Curates approved and duly licensed by the Diocesan.

The Society considers the signature of the Bishop to any application to imply no other sanction than certifying the need which exists in the Parish or District for which the application is made, for the services of an additional Clergyman, and the Incumbent's need of the assistance applied for.

That the existing Committee be the Committee of the Society until gradually modified by the action of these Rules.

#### BYELAWS.

9th. That no application be entertained from Incumbents who take pupils; and that no Curate employed under a grant of the

Society be allowed to take pupils without the recommendation of the Bishop and the sanction of the Committee.

10th. That grants be made only from year to year, subject to withdrawal at Six Months' notice, and on condition of a Parochial Association being formed, an Annual Sermon preached and Collection made, or other efforts made to augment the General Fund of the Society, to the satisfaction of the Committee; the proceeds to be remitted to the Society before the payment of the fourth quarter of the grant.

11th. That all applications for grants be reported upon by the Sub-Committee before being considered by the Committee.

12th. That in the case of any representations being made which affect the moral character of any Curate employed under a grant of the Society, the Sub-Committee, after satisfying themselves that there are *prima facie* grounds for further enquiry, have power forthwith to suspend such grant. That the Incumbent be duly apprised of such suspension, and that the grant be not renewed without the recommendation of the Sub-Committee.

## APPENDIX B.

ST. JOHN'S HOUSE AND SISTERHOOD, 7 and 8, NORFOLK STREET, STRAND, W.C.

Visitor and President, THE LORD BISHOP OF LONDON.

*The design of the Institution is to improve the qualifications and to raise the character of Nurses for the Sick in hospitals, among the poor, and in private families, by providing for them Professional Training, together with moral and religious discipline under the care of a Lady Superior and resident Sisters, aided by a Clergyman as Chaplain.*

TRAINING OF PUPIL-NURSES FOR OTHER INSTITUTIONS, OR FOR NURSING THE POOR IN DISTRICTS OUT OF LONDON.

### *Regulations.*

1. A LIMITED number of Pupil-Nurses will be received and trained for these objects, their connection with St. John's House ceasing when their term of training is completed.

2. The strictest references as to character, qualification, and good health will be required; age recommended, 25 to 38.

3. Persons desiring the admission of Pupil-Nurses must undertake, as Referees, to provide, on behalf of each one, for the payment to St. John's House of a sufficient sum per annum to defray the cost of board, lodging, and washing during the period of instruction. Payments to be made six months in advance.

4. Forms of enquiry, as to qualification, to be filled up by Candidates and Referees, will be supplied on application.

5. Each Pupil-Nurse is to come provided with clothing suitable for the work in which she is to be engaged. A list of necessary articles will be supplied on application.

6. No one will be received for a less period than six months, and it is strongly recommended that one year be in all cases the term of instruction. If preparing for Hospitals or other Institutions, the longer period is indispensable.

7. All such Pupil-Nurses will be, during their term of residence, under the same authority as the regular inmates of St. John's House, and must in all respects conform to the rules and regulations given for the guidance of all. In case of disobedience or other misconduct they will be liable to instant dismissal by the Superior: in case of inefficiency, notice, in order to removal, will be sent to the Referees; and in neither case will there be any claim to the return of the sum paid for board, washing, &c.

8. On completing the period of training, a certified copy from the "Record of Pupil-Nurses' capacity and conduct" will be sent to the Referees in each case.

9. Applications for admission to be addressed to the Lady Superior, St. John's House, who will say if there be present vacancies, and supply all necessary information.

#### NURSING IN HOSPITALS.

10. The nursing of hospitals is undertaken by St. John's House, according to the means that may be at its disposal.

11. Applications on the subject may be addressed to the Council, or in the first instance to the Lady Superior or Chaplain.

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REGULATIONS FOR LADY PUPILS.

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A limited number of Lady Pupils are received by St. John's House, for Training, for periods of three, six, nine, or twelve months. Their connection with St. John's House will cease, unless otherwise arranged for, when their term of training is completed. A full training in all the branches taught (not at present including midwifery) is considered to require at least a year, but it may be divided into portions as above, and these as far as possible should be in sequence, and follow each other without intermission.

Ladies thus admitted into temporary residence must be prepared to yield a hearty obedience to those who will be placed over them as Instructors, as well as to all the Regulations of St. John's House avoiding all extremes, and working in harmony with the family life of a community of Christian women, labouring together among the sick and suffering for their Master's sake. They must be communicants of the Church of England; and for the good order and discipline of the House, they will be expected ordinarily to attend the Services provided under the Bishop's sanction.

The strictest references as to character, qualification, and good health will be required.

The Terms are £1 ls. per week, to be paid quarterly, in advance. In this sum all expenses of Board, Lodging, and Washing are included.

In case of unsuitableness, or other cause deemed sufficient by the Lady Superior, an engagement may be terminated at any time, but if the whole of any term of three months' residence fail from any cause to be completed, no part of the sum prepaid for that term can be returned.

During the term of residence a neat dark dress, approved by the Lady Superior, must be worn, but deep mourning, if in use, may be retained. The cap and apron of the Institution must, however, be worn by all Lady Pupils. The pattern of these articles may be shown on application. A close black straw bonnet and long round waterproof cloak should be worn out of doors.

Applications for admission to be addressed to the Lady Superior of St. John's House, who will say if there be present vacancies, and supply all necessary information.

## COUNCIL—

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 FEW, ROBERT, ESQ.  
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 HAWKINS, REV. CANON  
 JENNINGS, REV. CANON  
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*Trustees.*—T. G. SAMBROOKE, ESQ.; WILLIAM BOWMAN, ESQ.

TWENTIETH ANNUAL REPORT AND PROCEEDINGS AT THE ANNUAL  
 GENERAL MEETING, MONDAY, JUNE 8, 1868.

This being the Twentieth Annual Report, it may not be inappropriately prefaced by a brief reference to the original design and objects of the Institution, and by a glance at its past history, particularly as the circumstances of the last twelve months may be thus more easily explained.

St. John's House and Sisterhood is an Institution of the Reformed Church of England, in which Christian women, acting in the spirit and according to the principles of that branch of the Church Catholic, are associated in a community, under the presidency and visitatorial sanction of the Bishop of London: the chief function of the Sisters being to elevate the calling of English Nurses by leading them to engage in their work under a sense of religious responsibility, and while providing them under proper safeguards with the best possible training in the wards of an hospital, to bind them together and to the Sisterhood, as far as may be practicable, as members of a Christian family and home. Other kindred offices of ministration suitable to a Christian Sisterhood have always been contemplated as proper to be affiliated with this primary one as occasions might serve, and some such have been already entered upon.



For the support and aid of the Sisters and Nurses in spiritual matters a clergyman is appointed, while a Council of clerical and lay governors undertakes the management and guardianship in all secular things, removing hindrances, supplying trustees, and acting generally on behalf of all concerned in their relations with the public.

It was very natural that an Institution which was started on such an ideal twenty years ago, when Sisterhoods were yet unknown in our Church, should have been met by many opposing apprehensions on one side and the other, and have encountered practical difficulties of various kinds in its endeavours to become useful to the nation. Conceived in a truly catholic spirit, without party bias, its policy has always been open and clearly explained. It has prosecuted its objects with loyalty alike to the Church and to the public, looking mainly to quiet, unobtrusive, but effective service, and desiring to avoid all extremes.

On one all-important subject, that of the Vows of Sisters, it took up a clear position from the first. The Council may here recall the words of Bishop Blomfield, its first President and most influential Founder, spoken at the Inaugural Public Meeting at the Hanover-square Rooms, 13th July, 1848, when His Royal Highness the late Duke of Cambridge was in the chair, supported by many prelates, noblemen, and other eminent persons—words afterwards circulated by authority of the Council, and thus virtually converted into a pledge of its intentions. The Bishop of London said:—

“In the proposed Training Institution everything would be voluntary. There would, in due time, he hoped, be an institution of Sisters, but there would be no vows, no poverty, no monastic obedience, no celibacy, no engagements, no cloistered seclusion, no tyranny exercised, over the will or the conscience, but a full, free, and willing devotion to the great cause of Christian charity. He was now speaking more particularly of the Sisters than of the Nurses, though the observation was applicable to both. They would, in their wishes, and inclinations, and in every respect, be free agents.”

At the same meeting it was abundantly shewn that from the earliest ages of Christianity devoted women had ministered to the poor, the sick, and the suffering, with the sanction and under the protection of the Church; that in later days the first community of

Nursing Sisters had sprung up, not within the Roman but in Protestant communions, and that for many years Protestant Sisterhoods had flourished in several continental countries, offering models which it might be wise for the young English Institution to imitate. And while the excellence and self-devotion of Roman Catholic Sisterhoods were amply acknowledged, the right and duty were plainly enforced of borrowing from any existing Sisterhoods whatever was proved to be good and useful in their constitution or practices, rejecting at the same time what might be opposed to the spirit and traditions of the English Church. On this understanding the public was asked to support the "Training Institution for Nurses for Hospitals, Families, and the Poor," which in the following year took its name of "St. John's House," from the district of St. John the Evangelist, in Pancras, where it found its first home. Having moved in 1852 to Queen-square, Westminster, it furnished some of the first nurses accompanying Miss Nightingale to the East in 1854, and in the following year, prepared and sent more than twenty lady nurses to the seat of war. It entered on the nursing of King's College Hospital in 1856, of the Galignani English Hospital at Paris in 1865, and of Charing-cross Hospital in 1866; and from its foundation it has brought the benefits of good and tender nursing to very many of the homes of the upper and middle classes of England.

On the 6th of May, the Bishop of London, assisted by the Bishop of Barbadoes, the Venerable Archdeacon Wordsworth, and the Honorary Chaplain, admitted more than thirty Nurses, Associate Sisters, and Probationer Sisters in the chapel of St. John's House, after which the Holy Communion was administered to those present. Many friends of the Institution attended, and the chapel was crowded. On the 8th of May the Bishop of Barbadoes in like manner admitted nineteen Probationer Nurses. Forms of the "occasional service" used on these occasions, compiled from the services of the House under the President's special sanction, may be had on application to the Honorary Secretary. The Council thought it desirable to prefix to these the following notice, explaining their intentions as regards vows, viz. :—

"Three of the services of the House and Sisterhood, as authorised by the Bishop, have been brought together, with slight alterations, and with repetitions omitted, for convenience of use on this occa-

sion. In order to obviate any possible misconception, the Council of St. John's House expressly declare that by admission to the House and Sisterhood under these forms, no vow, nor promise, nor engagement whatever, is intended, nor is to be implied, except so far as regards the obedience of each Sister or Nurse to the authorities placed over her, and to the rules of the Institution, so long as she desires to remain a member of it. The Council distinctly decline to sanction the administration, to any Sister, of any vow not recognised by the Church of England, by anyone holding office in, or connected with, St. John's House, or under their authority; and in thus declaring their intentions on this important point, the Council are only loyally confirming the pledges publicly given when St. John's House was projected, and from which they have never swerved." (Then follows the extract from Bishop Blomfield's speech, above quoted.)

The dress of the Sisterhood having undergone some gradual changes in recent years, the Lady Superior has suggested that a pattern approved by the President and Council should be retained as a model, so as not to be hereafter needlessly modified. This has accordingly been done. The dress is simple, cheerful in appearance, and in every way well adapted to the work in which the Sisters are engaged.

The Associate and Probationer Sisters, when being admitted by the religious service sanctioned by the President, receive a cross to wear, with the badge of the Institution upon it. It is provided by the Sisters' Fund. The Nurses, after having been in like manner received on probation, are permitted to wear a medal bearing a similar device, so long as they remain in the Institution. These medals are provided at the expense of the General Fund.

The pattern of both crosses and medals has been expressly sanctioned by the Bishop.

#### FINANCES.

The financial statement is placed on the table. The following are some of the chief items:—

	£	s.	d.
Nurses and servants' wages and clothing . . .	1,645	1	2
House expenses at St. John's House, King's College Hospital, and Charing-cross Hospital . . .	1,941	5	2
Total expenditure . . . . .	4,146	19	5
Total receipts . . . . .	4,067	1	2

## THE SISTERS' FUND.

Attention is earnestly invited to the footing on which this fund is established, and to its objects. It is that to which the annual contributions or payments of the Sisters are made, and it receives additions from any persons interested in the Sisterhood, or in their charitable labours. It is vested in the Treasurer of St. John's House, and the first charges upon it are those for the maintenance of the Sisterhood. When those are satisfied, it is applicable to the furtherance of any charitable objects in which the Sisterhood, with the consent of the Council, may engage. It is suggested that one such important object would be the establishment, in connection with St. John's House, of a permanent Convalescent Home at a convenient distance from London—or even of more than one, in the country or by the sea-side, to which nurses or patients needing rest might be sent. Nurses are not unfrequently over-wearied by long or anxious attendances either in private families or in the Hospitals, and it will be readily understood that they are often exposed to the contagion of dangerous fevers. At all seasons of the year, but especially in the more genial, convalescents would recover more quickly in the country than in town, or, what is perhaps of greater importance, the health would be recruited ere it entirely fails. Hence it is felt that those who sympathise with the general design of St. John's House, and who may have enjoyed in their own persons, or in their families, the advantage of being attended by a kind and skilful nurse in illness, could hardly express their acknowledgments more suitably than by contributing to this Fund, or by otherwise promoting the establishment of such a Convalescent Home. And here the Council must offer their special thanks to Nathaniel Powell, Esq., late Vice-Chairman of the Committee of Management of King's College Hospital, for having, with true kindness, placed a cottage on his grounds at Buckhurst Hill at the disposal of the Sisterhood, and where the nurses most needing repose have recently enjoyed short periods of refreshment of mind and body.

The Nurses' Pension Fund offers another mode in which those who wish well to the nurses may promote the advantage of the whole class. It as yet amounts hardly to one thousand pounds. The proceeds are applicable under definite rules to the permanent welfare

of those nurses who, by good conduct and length of service, become entitled to participate in them, either in the way of donations or pensions. Persons desirous of testifying by a gift their appreciation of the services of a nurse may most suitably apply it in augmentation of this fund.

Among the gifts to St. John's House during the past year is an excellent harmonium, presented by a friend of the Institution. Mr. Graves, of Pall Mall, has also given thirty engravings of value, suitable for framing. These will be at the disposal of the Sisterhood for hanging on the wall of the wards or rooms in which the inmates of the house are employed, and will add much to their cheerfulness. For these and other presents the thanks of the Council are tendered to the donors.

Some account may now be given of each of the departments of work which St. John's House undertakes :—

#### KING'S COLLEGE HOSPITAL.

For the last twelve years, viz. since May, 1856, the Committee of Management has placed the nursing of King's College Hospital in the hands of the Council of St. John's House, with, it is fully believed, the greatest mutual advantage to both institutions. The Committee, on their part, have year by year acknowledged the benefits conferred on the hospital by the improved system of nursing introduced, by the better tone diffused among both nurses and patients by the presence of Sisters of a higher class, devoting themselves to the supervision of the sick as a work of Christian love and duty, and by the greater order and method observed in the work of the wards. On the other hand, the Council gladly and gratefully acknowledge the immense help they have derived for many years in every department of their work from the intimate connection established with this great hospital. In commencing what was at first an untried experiment in England, and in the exact form it has assumed, an experiment previously untried anywhere, some serious difficulties were foreseen, and had to be met by forbearance and confidence on both sides. But the result has so far shewn that a Community of Nursing Sisters, established on the principles of the Church of England—without vows—but under due safeguards and restrictions, and under the special guidance of the Bishop of the

Diocese, can successfully conduct the nursing of a great Hospital, to which also a large Medical School is attached, and can train in it others for like duties. The fact that the rebuilding of this Hospital has been in progress since the Sisters of St. John's House have been admitted to it, thus enabling the Governors to provide most convenient and liberal accommodation for the Sisters and Nurses, has been a fortunate circumstance in this latter respect, having enabled the Council to pursue the great public object of training nurses to a much greater extent than would have been otherwise possible; and the Council must record their conviction that the Hospital has thus earned an additional and special claim on the public gratitude. Lady-pupils and pupil-nurses are always availing themselves in greater or less number of the valuable opportunities thus supplied, and many institutions in the great towns of England, as well as many country districts, are already reaping the benefit of the thorough education here provided.

THE TRAINING OF MIDWIFERY NURSES BY ST. JOHN'S HOUSE AT  
KING'S COLLEGE HOSPITAL, IN CONNECTION WITH THE NIGHT-  
INGALE FUND.

It is a matter of deep regret to the Council that it has become necessary to close the Nightingale Ward, and thus terminate the connection of St. John's House with the Committee of the Nightingale Fund. It may be remembered that the Committee of Management of King's College Hospital, in January, 1862, set apart a ward of ten beds, on an upper floor of the Hospital, as a Midwifery Ward, for the reception of poor married women during their confinement, and for the training of Midwifery Nurses for country districts, under the Sisterhood of St. John's House. The Committee of the Nightingale Fund supplied, in the first instance, the furniture of this ward, and afterwards maintained it in active operation at an annual expense of £400, under an agreement with the Council of St. John's House, the Council having a corresponding agreement with the Committee of Management of King's College Hospital.

This triple arrangement has since worked without inconvenience, and has been mutually advantageous to all the parties concerned. The usefulness and reputation of the Medical School of the Hospital have been enhanced, the Nightingale Fund Committee has supplied

to the country a number of well-qualified Midwifery nurses, and St. John's House has also derived the contingent advantage of a sphere of experience in training which it could not otherwise have enjoyed.

The physician in charge of this ward reported last autumn that the mortality of late had been so high, in spite of all precautions, as to prove the inexpediency of continuing a midwifery ward as a part of a general hospital, and that the committee of management had accordingly closed it. The Council could not but entirely agree with Dr. Priestley in the propriety of this sudden step, and the share they have had in the useful task of training midwifery nurses in connection with one whom her country and the world honour has thus come to an unlooked-for end. They can but hope that hereafter an opening may be found to resume so useful an undertaking in some modified form. In the meantime they record their obligations to the authorities both of King's College Hospital and of the Nightingale Fund for the co-operation so far permitted to them in this department of nursing work.

#### CHARING-CROSS HOSPITAL.

The nursing of this Hospital has been conducted by the Sisterhood of St. John's House since December, 1866. The Council have reason to believe that great improvements have been effected in the wards, and that the present management gives general satisfaction. The cooking, housekeeping, and store department (there being no steward to this hospital) was at first committed to the sister of St. John's House in charge of the nursing, but a housekeeper has recently been appointed to be responsible directly to the Council of the Hospital, and the new arrangement works well. The housekeeper has no function in the wards, nor has the Sister in charge of the wards any responsibility as to the cooking for the patients. She makes requisition to the housekeeper for the stores needed in the wards. The Council of St. John's House offer their best thanks to the Council of the Hospital for cordial co-operation with them during the past year.

The Bishop of London, as President of St. John's House, paid visits of inspection to King's College Hospital and Charing-cross Hospital, on the 5th and 6th of March last, and expressed himself

well satisfied with all he saw. On these occasions his Lordship was accompanied by several ladies interested in Hospital nursing, and was received by the authorities of the Hospitals.

**DISTRIBUTION OF DIETS AND VISITING OF THE SICK AMONG THE  
OUT-PATIENTS OF KING'S COLLEGE HOSPITAL AND CHARING-  
CROSS HOSPITAL.**

That ancient and honourable fraternity of the Middle Ages, the Order of St. John of Jerusalem, or the Knights Hospitallers, which was established at Malta as a sovereign state of Europe until suppressed by Napoleon in 1798, has been lately revived in several countries. The 6th, or English branch of it, or "the English langue," has thus become a real agency of charitable ministration of the high and wealthy towards the deserving poor, and the particular form this ministration takes is in supplementing the work of our hospitals by supplying diets to convalescents among out-patients.

At the instance of this fraternity, represented by the Secretary-General, Sir Edmund A. H. Lechmere, Bart., M.P., the Sisterhood of St. John's House undertook in August last to distribute daily at the Home in Norfolk-street to six out-patients of Charing-cross Hospital the dietary that might be ordered for them by the medical men, and an arrangement has just been sanctioned by the Council, by which the same useful service is to be rendered to six out-patients of King's College Hospital.

The cooking of these diets is conducted in the kitchen of the Home, and the distribution is superintended at a fixed hour daily by one of the Sisters. The patients thus supplied are visited at their dwellings by the benevolent members of the Order, but that their state may be more regularly ascertained at all seasons of the year and their exigencies provided for, the Sisters of the House have undertaken to perform this duty also, which is one entirely akin to what they have always done, according to their opportunities, among the poor immediately adjacent to the Home, and among the out-patients of King's College Hospital. The "Sisters' Fund" affords the visiting Sisters the means of making at discretion some addition to the bounty of which they are the dispensers as agents of the "Order of St. John." The Council have only to add that they very willingly second the efforts of the Lady Superior and Sisters thus to



promote an excellent object, so congenial with their own, in connection with these two London Hospitals.

#### THE HOME IN NORFOLK-STREET.

The Lady Superior resides here with such Sisters as may be required for superintending the nurses employed in private families, the distribution of the diets cooked in the Home at the expense of the Order of St. John, as already stated, and the visiting of the sick poor in the neighbourhood. To her is entrusted the supervision of all the works undertaken by St. John's House.

The number of nurses available for private families has considerably fallen off during the last two years, and especially during the last twelve months. Active steps are being taken to increase this very important class, and it is hoped that it may be gradually augmented with much advantage, both to the Institution and the public.

#### GALIGNANI ENGLISH HOSPITAL AT PARIS.

This Hospital, containing twenty-five beds, and admirably furnished in every respect, is situate at 35, Boulevard Bineau, in the beautiful suburb of Neuilly. It was founded in 1865 by the munificence of the brothers W. and J. A. Galignani, the well-known publishers, and its nursing and internal management were placed by them from the first under the charge of the Council and Sisterhood of St. John's House. The following is an extract from a letter of Messrs. Galignani to the Council :—

“The ground on which the hospital is built has been purchased in the name of the British Ambassador, so that it may become inalienable property, and that the patients may be on English ground, surrounded with all the comfort and care of an English home.

“The permanent success of an English hospital in Paris must, we believe, depend on its being grafted on an establishment of the highest order in England. We are, therefore, most anxious that the management and nursing of our hospital should always remain under your authority and control.”

The formal transfer of the hospital to the British Government has not yet been effected for want of a permanent endowment ; but meanwhile every expense connected with the administration is borne

by Messrs. Galignani, whose liberality has been warmly acknowledged by Her Majesty's Government.

This hospital has already proved of the greatest advantage to our countrymen in France. Nearly 250 patients have been admitted into its wards, many of them suffering from severe accident or disease. It need not be explained how great is the blessing to our countrymen in a foreign land, separated from their family and friends, or possibly estranged from all English sympathy and kindness for many years, to find themselves tended under such affliction by an English lady, with her staff of skilled nurses aiding the efforts of medical men of our own nation. The highest testimony is borne to the manner in which the work of St. John's House has been performed from the first. It is now most efficiently conducted by an Associate Sister of St. Peter's Home, Brompton, acting at present as an Associate Sister of St. John's House under the Lady Superior.

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## APPENDIX C.

### INSTRUCTIONS TO DISTRICT VISITORS.

You will visit the families in your section twice a-month, and as often as time and circumstances may render expedient, with a view of promoting their temporal and spiritual improvement. You will make it your first object, to secure their confidence, by convincing them that you are actuated by motives of Christian kindness. Many topics of friendly conversation and enquiry will readily suggest themselves: in the selection of these much will depend on your own good sense and discretion.

You will pay particular attention to the young, the sick and the aged, and read to them suitable portions of the Scriptures as occasions may present. You will encourage parents to send their children to the Day and Sunday Schools. You will inform those who are without a Bible how they may obtain one, and suggest weekly subscriptions for this purpose.

You will not fail to inculcate habits of industry and cleanliness, both of rooms and persons. In many cases it will be desirable to point out the advantages of the Clothing and other Clubs.

In cases of sickness and want, you will endeavour to ascertain whether there is any medical or other attendance, whether relief is afforded by any benevolent Society, and what charitable assistance is required. While you will avoid all appearance of want of feeling for the misery which meets your notice, you will use every precaution to guard against the misapplication of charitable aid upon objects of merely pretended distress, or upon those who are receiving adequate relief from other sources.

You will not attempt to force yourself upon those who shew a determined aversion to your visits, but you will express to them in a friendly manner your readiness to call upon them again, should they become more disposed to receive you.

You will deliver at the time appointed a monthly report of the visits you have made, accompanied with a notice of any particular occurrences, tending to shew improvement, call for particular notice, &c., and with such general observations on the state of your section as may appear useful. A form of Report for this purpose is provided.

Remember the Master whom you serve: and in cases of opposition govern your temper—return good for evil—blessing for cursing. *Whatever reception you may meet with, you will remember that your course is always the same, to be “gentle unto all, and patient, in meekness instructing those that oppose themselves.”*

“Let us not be weary in well doing: for in due season we shall reap, if we faint not.” (Galatians vi. 9.)

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## APPENDIX D.

### GOVERNMENT INSURANCE AND ANNUITY OFFICE, AND POST-OFFICE SAVINGS' BANK.

#### INSURANCE.

THE life of any person, from 16 to 60 years of age, can be insured for any sum from £20 to £100.

The premiums to be charged for the insurance vary with the ages of the persons, and with the mode in which they are to be paid.

The life of a man or woman in his or her 30th year may be insured for £100—

	£	s.	d.
By a single payment of . . . . .	43	3	7
Or by an annual payment, throughout life, of . . . . .	2	6	7
By a quarterly payment, throughout life, of . . . . .	0	13	0
Or by a monthly payment, throughout life, of . . . . .	0	4	4
Or by a fortnightly payment, throughout life, of . . . . .	0	2	2
Or by an annual payment, <i>until the person reaches the age of 60</i> , of . . . . .	2	13	10
Or by a quarterly payment, <i>until the age of 60</i> , of . . . . .	0	15	0
Or by a monthly payment, <i>until the age of 60</i> , of . . . . .	0	5	0
Or by a fortnightly payment of . . . . .	0	2	6

Smaller sums may be insured by proportionate payments.

If a life has been insured at first for a small sum only, further insurances can be effected from time to time on the same life, until it reaches £100.

If persons wish to stop their payments, they can receive back a certain amount of the sum paid up to that date.

No fees are charged on entering, but certificates of birth must be furnished.

#### IMMEDIATE ANNUITIES.

For example, an immediate annuity of £10 can be secured by a man aged 65 years, by one payment of £88 18s. 4d.; or by a woman of the same age, for £103 16s. 8d.; by a man aged 70, for £73 3s. 4d.; or a woman of the same age, for £84 19s. 2d.

#### DEFERRED ANNUITIES.

When the condition of the contract is, that no part of the purchase money shall, in any event, be returned, *a man of 30* can secure an annuity of £10, *to begin on his reaching the age of 60*, by one payment of £24 3s. 4d.; a woman of the same age for £32 8s. 4d. Or by yearly payments to the age of 60—the man, of £1 8s. 4d.; the woman, of £1 17s. 6d. A man of 30 can, by a monthly payment of 8s., secure an allowance of £2 7s. 3d. per month, to begin when he

reaches the age of 60. A woman, for the same payment, can secure £1 16s. 7d. per month.

The scale of payments is considerably higher, when it is wished that the money should be returned to representatives, in the event of death *before* the age of 60.

Purchasers of annuities can begin at a low sum, and increase it from time to time as desired, but no allowance purchased can exceed £50 per annum, or £4 3s. 4d. per month.

Payments are received at the principal post-offices, where tables of premiums, forms of proposal, &c., may be obtained.

#### SAVINGS' BANKS.

Government has established post-office savings' banks at all money-order offices, where sums of 1s. and upwards are received. Any one who wishes to deposit money is furnished with a book, in which all the sums paid in are entered at the bank and initialed. Besides which a receipt for each amount is also sent by post from the savings' bank department in London. The banks do not allow more than £30 to be deposited in one year, or more than £150 altogether in one account.

Interest is given at the rate of 6d. a-year on each pound.

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## APPENDIX E.

### CLUBS, &c.

THE general condition of Benefit Societies is very unsatisfactory. The public-house meetings are attended with unnecessary expense, if not with drunkenness. It is a general rule that every member contribute at least 2d. a-night for the benefit of the public-house,—a large number are of course led on to drink more. The superannuation allowances often insure eventual ruin, and the rules are often so loosely drawn up as to be broken with impunity. A clergyman should join no club the rules of which he cannot approve. The object of a Friendly Society may be confined to medical attendance, relief in sickness, and a small sum at death; all moneys should be invested in good securities. No meetings at public-houses should

be allowed. No rules adopted unless duly certified by Mr. Tidd Pratt, the Registrar of Friendly Societies. An annual feast with a service at church, a good flag, and an appropriate club device are proper. The following documents may be consulted with advantage before establishing a Society :—

“Suggestions for the Establishment of Friendly Societies on Sound Principles, by Tidd Pratt, Esq.,” published by Eyre and Spottiswoode.

“Instructions for the Framing of Rules for Friendly Societies, under 18 & 19 Vict. c. 63, with Tables,” &c., to be obtained free of expense on application, *post paid*, to the Registrar, Friendly Societies’ Office, 28, Abingdon-street, Westminster, S.W.

“Form of Rules for an Industrial Society, established under the Industrial and Provident Societies’ Act.” (Eyre and Spottiswoode.)

“Tables of Contributions for Payments in Sickness, and for Friendly Societies in England, by Tidd Pratt.” (Eyre and Spottiswoode.)

“Payments at Death of a Member of a Friendly Society, and of a Depositor in a Savings’ Bank.” (Eyre and Spottiswoode.)

“Instructions in Book-keeping for Friendly Societies.” (Eyre and Spottiswoode.)

“Principal Rules of the Government Insurance and Annuity Office.” (Eyre and Spottiswoode.)

“Rules of the Hampshire Friendly Society, Winchester.”

“Rules of the Central Oxfordshire Friendly Society.”

*Loan Club.*—To raise a fund, by weekly contribution, to lend sums between £1 and £5, to be repaid by weekly instalments, with interest.

The officers should be a Chairman, Secretary, three or more Trustees, of whom the Chairman should be the Treasurer, two Cashiers.

The Treasurer to give security to such extent as the Trustees shall determine; see 3 & 4 Vict. c. 110 and 12.

Members after three months entitled to borrow on giving security.

#### PENNY BANK.

Deposits of 1d. and upwards invested in the Post-Office Savings’ Bank.

Depositors may withdraw on giving a week’s notice. No person

to have more than £5 at one time, nor to pay in more than £30 in any one year.

Interest allowed at the rate of 6d. in the pound per annum, or  $\frac{1}{4}$ d. per month.

See small work on Savings' Banks, published at Washbourne's, Paternoster-row, price 1d.

#### RULES FOR CLOTHING CLUB.

A shopkeeper to bring goods, with prices marked, for three days, in the first week in November, when the depositors will be entitled to the amount of goods marked on their cards.

I. Every Member must pay a weekly sum—not less than 1d., and not more than 1s.

II. Each Member to be provided with a card, on which the amount paid will be duly entered by the Secretaries.

III. The payments to be made every Monday, between eleven and half-past twelve.

IV. A per-centage bonus upon deposits to be given according to the amount of voluntary contributions. (In some clubs the bonus is given to regularity of payment in preference to the amount; and in others, 2s. to the head of every family, and 1s. to every Sunday scholar.)

V. All payments to end for the year on the third Monday in October, and to re-commence on the first Monday in December.

VI. If deposits are withdrawn during the year, no bonus will be allowed upon them.

VII. If any Member should neglect to pay for one month, he or she shall be fined. If the fine should not be paid, the Member shall receive the previous deposits without bonus.

#### BENEVOLENT OR LYING-IN CHARITY.

Subscribers of 5s. to have one ticket, which provides a change of bed and body linen for the mother, and two suits of clothes for the baby, 1 lb. of soap, 1 cwt. of coal. If the box is returned clean, two frocks and two shirts are given.

#### LOAN OF LINEN TO SICK.

Two sheets and a night-shirt for a month, renewable on recommendation of subscribers.

Blankets lent on the same terms.

Tickets for provisions instead of money are used in places ; they authorize certain tradesmen to supply goods to any one presenting a ticket. Print the names of the tradesmen at the back of the ticket.

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**ST. MARY'S, NOTTINGHAM.**

**BREAD, MEAT, GROCERY, OR COALS, SIXPENCE.**

Signature \_\_\_\_\_

*The Tradesman who receives this will be paid for it on the following Monday.*

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**THIS BLANKET**

IS LENT BY

**The Vicar of St. Mary's, Nottingham.**

**TAKE CARE OF IT ; USE IT WITH THANKS TO GOD.**

**RETURN IT, WASHED CLEAN, TO PLUMPTRE-STREET SCHOOL-ROOM,**

**On the 1st of June, between 2 and 4 o'clock, and you will receive Sixpence.**

---

**ST. MARY'S CHURCH, NOTTINGHAM.**

**LENDING LINEN.**

Name,

18 \_\_\_\_\_ Mother and Child.  
 \_\_\_\_\_ Sick Man.  
 \_\_\_\_\_ Sick Woman.

Address \_\_\_\_\_

Recommended by \_\_\_\_\_

on Date \_\_\_\_\_

Lent on November 1.

To be returned clean to



## PAROCHIAL ADMINISTRATION.

A plan of selling bedroom furniture to the poor at reduced prices, has been adopted at Wolverhampton, on which the following remarks, by Mr. Baring Gould, the Incumbent, are encouraging.

"I determined to offer *Bedroom Furniture* to the *poor, industrious, and sober* families in the Parish at reduced prices, and opened a store-room for the purpose. The poor were then invited to lodge their weekly deposits in the hands of their Visitors; *one* condition being invariably required before any help whatever was given:—their houses were required, in the first place, to be whitewashed or papered, and the ventilation made as perfect as circumstances would admit.

"The result has been beyond my expectation. The people have shewn a heartiness to avail themselves of this help, and to fulfil the condition on which it was offered, which has been truly surprising. In three or four of our worst streets, to which the effort has been, as yet, for the most part confined, a sum of £67 12s. 6d. has been contributed by the Poor in four or five months; and this has been met by a nearly corresponding sum from the Fund at our disposal. The cleanliness and ventilation of one hundred and seven houses have thereby been made as perfect as their character will admit; the sleeping apartments are gradually assuming the appearance of comfort; iron bedsteads are supplanting rotten, worm-eaten frames; warm blankets, sheets, and quilts are taking the place of filthy rags which did duty for bed-clothes; chimneys are now unchoked, and windows ply upon their hinges; and what is better still, the people seem to be raised in their feelings of self-respect, recognise more fully the proprieties of life, and are favourably impressed with the consideration which has thus been shewn for their comfort.

"Nor can I omit to mention the encouraging aid we have received from several of the Landlords. Seeing the energy displayed by the poor to improve their dwellings, they have come forward and aided us in our work. 'A nice spirit,' says one of the Visitors, 'prevails between landlord and tenant. Wherever he sees self-helping tenants he comes forward and meets them half way—remitting a week's rent, mending windows, giving money, whitewashing and painting, here a little, there a little.' This is, indeed, just the very thing we

want. Let landlords only shew such a practical interest in their tenants as this, and there is no saying what may yet be done."

For the Guidance of the District Visitors in administering Aid with a view to the Improvement of the Social Condition of the Poor.

I. THAT in no case shall any aid be given for the purchase of Bedroom Furniture, until it be ascertained,

(1.) That all the rooms of the house are *perfectly clean*. Help should always be given, in the first instance, where it is needed, to have the walls whitewashed or papered.

(2.) That the windows in the bedrooms open, and that there are no obstructions in the chimneys to prevent the free circulation of air.

The Poor should be reminded that they can no more expect to enjoy health and strength without fresh air, than without wholesome food. They should, therefore, be advised on leaving their bedrooms, to open wide the windows, and strip off the bed-clothes.

II. That the *objects* of this charity be sought among the *sober* and *industrious* poor families of the Parish. In such families it will often be found that while, by strict economy, food and clothing are obtained, the provision for the *sleeping apartments* is miserably defective; and this state of things will usually continue, going from bad to worse, undermining the moral and physical condition of the family, unless friendly counsel and assistance be supplied.

III. That in *all* cases the families relieved shall be required to pay a portion of the cost of the article supplied.

The following articles can be supplied at the undermentioned prices:—

		s.	d.	s.	d.
Large double Iron Bedstead .....	cost price	14	3	at	8 0
Straw Mattress for the same .....	"	10	0	"	5 6
Flock Bedding and Bolster for the same .....	"	13	0	"	7 6
Large Sheets, woven, one pair .....	"	7	6	"	5 6
Large Blankets, one pair .....	"	12	0	"	8 0
Quilt, large .....	"	5	9	"	3 9
Chair, kitchen or bedroom .....	"	2	9	"	1 9

IV. That all *applications* for assistance, for the families in their sections, be made by the Visitors, in *writing*, in their reports at the

monthly meeting which is held on the first Tuesday after the Sacramental Sunday, at 12 o'clock. The articles will be supplied on the contributions of the Poor being paid, and the cleanliness of their houses ascertained.

*Deliver to Bearer—*

Large double Iron Bedstead .....  
 Straw Mattress for the same .....  
 Flock Bedding and Bolster for same .....  
 Small Iron Bedstead .....  
 Flock Mattress and Bolster for same .....  
 Large Sheets, woven, one pair .....  
 Large Blankets, one pair .....  
 Quilt, large .....  
 Chair, kitchen or bedroom .....

*Deliver to Bearer—*

Large double Iron Bedstead .....  
 Straw Mattress for the same .....  
 Flock Bedding and Bolster for the same .....  
 Small Iron Bedstead .....  
 Flock Mattress and Bolster for the same .....  
 Large Sheets, woven, one pair .....  
 Large Blankets, one pair .....  
 Quilt, large .....  
 Chair, kitchen or bedroom .....

## APPENDIX F.

## THE VILLAGE LIBRARY\*, &amp;c.

A SMALL weekly payment for Members (a monthly or quarterly payment for honorary); managed by a Committee of themselves, and one of the District Visitors. The Clergyman holding a *veste*, but exercising it very sparingly. Unpopular books should be weeded out and exchanged. The Catalogue should be arranged under different heads of—

1. Religious works.
2. Useful, e.g. History, Geography.
3. Entertaining.

The following works have been found to be popular :—

The Life of Alfred the Great.	My Feathered Friends.
Life of Columbus.	Gertrude and Her Bible.
My School and Schoolmasters.	Charlie Burton.
Little Arthur's History of England.	Children of Summerbrook.
Victories of Wellington and the British Army.	Cloud with the Silver Lining.
Park's (Mungo) Travels in Africa.	Emily Herbert.
	Grace Greenwood.
	Happy Charlie.

\* Aid may be had from S.P.C.K., and Rebecca Hussey's Charity. (Murray.)

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|---------------------------------------|-------------------------------------|
| Harry and Archie.                     | Agathos, and other Sunday Stories.  |
| Helen Morton's Trial.                 | Gerty and May.                      |
| John Gilpin.                          | History of the Crusades.            |
| Lottie's Half-Sovereign.              | King of the Golden River.           |
| Minnie's Legacy.                      | Laura and Lucy.                     |
| Mother's Shawl.                       | Dairyman's Daughter.                |
| Mountain Moggy.                       | Amy Herbert.                        |
| Nelly the Gipsy.                      | Boys will be Boys.                  |
| Paul's Mountain Home.                 | Swiss Family Robinson.              |
| Robinson Crusoe.                      | The Little Duke.                    |
| Sandford and Merton.                  | The Two School Girls.               |
| Story of Nelson.                      | Katherine Ashton.                   |
| Sunbeams in the Cottage.              | Golden Light.                       |
| The Cousins.                          | The Daisy Chain.                    |
| The Distant Hills.                    | Old English Ballads.                |
| The Gold Chain.                       | Class-book of Poetry.               |
| The Rocky Island.                     | Rome and its Ruins.                 |
| The Two Homes.                        | Tales of Military Life.             |
| The King's Messengers.                | Margaret Leslie.                    |
| The Old Man's Home.                   | Lionel's Revenge; or, The Young     |
| The Shadow of the Cross.              | Royalists.                          |
| The Village School.                   | Alice Gray.                         |
| Trap to Catch a Sunbeam.              | Amy's Trials.                       |
| Elizabeth; or, the Exiles of Siberia. | Hugh Wynford: or, The Cousin's      |
| Harry and Lucy. (Miss Edgeworth.)     | Revenge.                            |
| Little Paul.                          | The Sisters.                        |
| Olive the Teacher.                    | A Tale of Two Brothers.             |
| Stories on My Duty towards My         | Children of Oakford Farm.           |
| Neighbour.                            | Croyland Abbey.                     |
| The Two Half-Crowns.                  | Defoe's History of the Plague.      |
| Truth and Falsehood.                  | Hazelwood Cottage.                  |
| Winnie's Difficulties.                | Ida; or, Living for Others.         |
| Earth's Many Voices, (2 vols.)        | Stories of the Norsemen.            |
| Old Humphrey's Country Strolls.       | Ursula's Girlhood.                  |
| Peep of Day.                          | Hetty and Her Uncle.                |
| Pitcairn.                             | Archie Grey; or, Doing it Heartily. |
| Select Fables and Allegories.         | The Beautiful Island.               |
| Stories on the Commandments.          | Charlie and Walter.                 |
| Pleasant Hours, Vols. for 1864,       | Grannie's Wardrobe.                 |
| 5, 6, 7.                              | Mary Best.                          |

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Tom Barton's Trials.	The Sweet Story of Old.
Annie Grant.	The Old, Old Story.
Evenings at Wychford Rectory.	Lotty's Message.
Libbie Marsh's Three Eras.	Jack Frost and Betty Snow.
The Sexton's Hero.	The Eagle's Nest.
Monro's Allegories.	Hans Anderson's Fairy Tales.
Peace and War.	Ivo and Verena.
Ministering Children.	Anthony Vironer.
The Magnet Stories.	Aunt Judy's Letters.
The Island Choir.	Aunt Judy's Stories.
Tales of Kirkbeck.	Effie's and the Doctor's Tales.
Experience of Life.	Louisa Morton.
Finchley Manuals of Industry.	A Bushel of Merry Thoughts.
Amy Rose.	A Field Full of Wonders.
Ministry of Life.	Weak and Wilful.
Daisy Randolph.	Little Alice and her Sister.
Boy's own Toy-maker.	Rose Clark.
The Bishop's Little Daughter.	The Farmer of Inglewood Forest.
Work for all ; or, Patty Grumble and her Grandchild.	Children of the New Forest.
Nursery Times ; or, Stories about the Little Ones.	The Shepherd Lord.
Earth's Thousand Voices.	Patience Hart.
Long Evenings.	Holiday House.
	Alice's Adventures in Wonderland.
	John Brown the Cordwainer.

A *Local Magazine* is sure to succeed if made a Parish Register, Railway Table, &c. One of the best is that edited by the Rev. J. Erskine Clarke, Derby, and published by Messrs. Bell and Daldy, 186, Fleet-street, London, who, on application, will forward "Hints on localizing the Parish Magazine." The wholesale price of the Central Sheets to the Clergy is 9d. for twelve. The cost of the local covers varies according to circumstances. The Editor has four blocks, casts of which are supplied at 5s. each. Three of these blocks are pierced so as to admit the insertion of a small woodcut of church, &c., which would cost from 20s. upwards. The fourth block has only an opening for inserting the name of the parish. Most printers can get such woodcuts executed, but if any difficulty arises apply to Messrs. Bemrose and Sons, Derby. Proofs of any of the blocks may be had on application to the Editor, St. Michael's Vicarage, Derby.

The subjects for the local cover may be a Monthly Calendar, the Hours of Divine Service, Memoranda of Schools, Benefit Societies, Clubs, Offertories, Registration of Servants, Notes of Parish Worships, History, &c.

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## APPENDIX G.

### WIRKSWORTH COTTAGE HOSPITAL.

At present the hospital contains but four beds, but there is another cottage adjoining, which is intended for the reception of cases of fever and infectious diseases. Cases of accident and of acute disease are alone admitted.

The hospital consists of a cottage fitted up with necessary beds, baths, &c., for male and female patients, under the care of a trained and experienced nurse, who received her education at King's College Hospital. The bedsteads are of iron; the bedding ample and comfortable. In one of the beds there is a contrivance for raising the head and body of the patient; on another a spring mattress. There are all sorts of baths—hip, vapour, hot-air, &c. The hospital is intended for the reception of the respectable labouring classes and small tradesmen, and is partly self-supporting, the patients paying 3s. a-week whilst they are in it. The medical men of Wirksworth have consented to co-operate at the hospital, in severe accidents or urgent cases. As a rule, each medical man attends his own case when in the hospital. If any patient secures admission who is able to pay for medical attendance, the attendant has power to charge the patient for professional advice. It is worth noting also that if a parish patient is received, the parish doctor is still entitled to his fee, (if it be an extra medical case,) just as though the patient were treated at his own home<sup>b</sup>.

<sup>b</sup> See "Cottage Hospitals, their Object, Advantages and Management. By Ed. J. Waring, M.D." Price 1s. (London: J. Churchill and Sons.)

## APPENDIX H.

## MOTHERS' MEETINGS.

THESE may be held on afternoons, from two to four, for the purpose of shewing mothers how to cut out and manage clothing for their children.

Ladies should be asked to attend, and do all they can to get together cast-off clothes, to be converted into articles of clothing for the poor. Mothers should be allowed to bring their infants.

One of the ladies should read some useful book, while others are superintending the work; when made up, the garments should be sold at reduced prices. The mothers should be allowed to bring their own materials for cutting out and making.

## APPENDIX I.

## FOR MEAT FOR THE POOR.

THE following plan is sometimes successfully adopted:—

	£	s.	d.
Buy a cottage range . . . . .	1	10	0
Expense of putting up in some convenient back kitchen	0	10	0
An American oven . . . . .	0	14	0
Saucepan, pudding-tin, &c. . . . .	0	10	0
	£3	4	0

Purchase weekly from the offertory or otherwise—

Two legs of mutton . . . . .	12	6
One quarter of flour . . . . .	1	6
Six eggs, one gallon of milk . . . . .	1	2
One peck of potatoes . . . . .	1	4
	16	6

This will give some thirty dinners, which may be distributed by tickets, requiring plates and covers to be sent at a certain hour. Girls from the school may be taught in this way a little cooking. The bones will make soup.

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**KITCHEN.**


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*Residing at* \_\_\_\_\_

*Length of Order, Two Weeks.*

*(Signed)* \_\_\_\_\_

*Date,*

Applicants must bring their own basins and plates. Dinners are supplied on Mondays, Wednesdays, and Fridays, at Twelve o'clock.

**S O U P.**

BOIL bones of the two legs of mutton in 3 gallons of water twenty-four hours; add five onions, five turnips, five carrots, two parsnips, sugar, salt, and pepper, 2 lbs. of Scotch barley, 2 lbs. of rice.

*Receipt for 40 gallons of Soup.*—Beef  $46\frac{1}{2}$  lbs., viz.  $26\frac{1}{2}$  lbs. shin, 20 "clods and stickings;" boil at least six or seven hours; split-peas  $3\frac{1}{2}$  gallons, rice 20lbs., barley  $10\frac{1}{2}$  lbs., potatoes  $2\frac{1}{2}$  gallons, salt  $4\frac{1}{2}$  lbs., pepper  $5\frac{1}{2}$  ounces, onions 30, turnips 9 lbs, carrots 12 lbs. celery 5 heads.

*Rules.*—I. Allow two pints for the head, and one pint for every other member of the family.

II. Price one half-penny per pint for each of the first four pints, and one farthing for every pint beyond that number.

The following receipts have been found good:—Put two cow-heels and breast of mutton into a large pan, with 4 ounces of rice or pearl-barley, one or two onions, a turnip and carrot, a few Jamaica peppers, a bit of salt; pour on it 4 gallons of water, cover the pan with strong brown paper. Bake in the oven six hours.

Again,—1 lb. beef,  $\frac{1}{4}$  lb. rice or pearl barley, two onions, five turnips, two or three carrots, pepper and salt. Pour a gallon of water to it, let it boil for an hour, then take out the meat, and cut it into small pieces; add some potatoes and boil an hour longer. It can be thickened with meal, or a slice of toasted bread may be added.

*Vegetable Soup*, with bread fried in fat, is the best article of food



after solid meat soup, and you can make a savoury and nourishing dish from refuse bits you would not otherwise eat—bits of meat, bones, pieces of bread, vegetables, fish, &c., fried, and afterwards stewed together.

*Beef Tea.*

The meat finely chopped, put into cold water and gradually heated, then strained, makes the best soup for invalids.

*Salt Herrings.*

Wipe them carefully over with a wet cloth, cook them on a grid-iron, serve with potatoes.

*Light Pudding.*

Beat up an egg, add a teacup-ful of milk, a tea-spoonful of flour, and bit of sugar; steam an hour.

*Arrowroot Drink.*

A large table-spoonful of arrowroot mixed with cold water. Pour on it a quart of boiling water, stir, and add sugar and lemon.

*Barley Water.*

A dessert-spoonful of pearl-barley, six lumps of sugar, a pinch of isinglass, little lemon-peel cut fine, all put into a jug; pour on it a quart of boiling water, let it stand till cold, then decant it.

Pour a pint and half of boiling water again upon it.

*Cough Mixture.*

Half-a-pint. of vinegar and 1 lb. of brown sugar boiled together, to which add  $\frac{1}{2}$  oz. of paregoric.

Two table-spoonsful to be taken every six hours for a grown-up person.

*Cough Mixture for Children.*

Mix two table-spoonsful of treacle and one of vinegar. Take a tea-spoonful when the cough is troublesome.

*For Scarlet Fever, or Bad Throat.*

For an adult 25 grains of ipecacuanha in a wineglass-ful of cold water. When it has acted, drink a cup-ful of lukewarm tea, without milk or sugar; and, again when this has acted, another. The dose should be diminished for a younger person. It relieves a bad throat, and should be taken as soon as ever it becomes painful.

*Common Gargle.*

One table-spoonful of honey and two of vinegar, mixed with half-a-pint of water.

Sucking a piece of sal prunella is very useful in case of sore throat.

*Linseed Tea.*

Two table-spoonsful of linseed put into a jug, pour on a pint of boiling water, cover, and let it stand two hours on the hob.

Sugar candy and lemon juice is an improvement.

*Diarrhoea Medicine.*

Aromatic confection  $\frac{1}{2}$  oz., tincture of ginger 1 oz., tincture of opium 40 drops, oil of peppermint 8 drops, to which water is added to make up half-a-pint.

Dose for an adult a small wineglass-ful, and repeat if necessary; a dose for a child one dessert-spoonful.

*Poultices.*

Pour boiling water on stale bread, press out the fluid, and place it on old linen rag.

*Mustard Poultice.*

Take a table-spoonful of mustard and the same of linseed meal, mix with boiling water, add a spoonful of salad oil, spread on old linen or brown paper. On a child keep it eight minutes, on an adult twenty minutes.

*Linseed Poultice.*

Pour quite boiling water on the meal, mix till like soft dough; make a soft bag, and pour it in, or spread it softly upon a piece of oil-silk, which can frequently be washed, and fresh linseed spread on.

**ACCIDENTS.***From Fire.*

Wrap any thick woollen article, old carpet, hearth-rug, or table-cover round the sufferer tightly, induce him to lie down, and roll over and over on the floor; shut all the windows and doors to stop the current of air. In all such cases of emergency calmness and presence of mind are essential.

*Burns.*

Cut away the clothes, let the sticking parts remain in order to avoid tearing the parts. Apply spirits of turpentine on a feather for ten minutes, then dress it with soft linen dipped in spirits of turpentine and yellow basilicon, keeping such dressing on by means of a roller applied lightly round the part, or apply a warm bread and water poultice. Cotton wool or bedding or flour dusted over the burn is beneficial. *Exclude* the air. All cold applications should be avoided. Send for the doctor.

*Scalds.*

Remove the clothes. Get sound potatoes, scrape all the inside out, dry finely, mix with sweet oil, spread on linen rag and apply. Lime water and oil in equal parts is a good application, or whiting mixed with oil if at hand, or moistened with water and put on the scald is good, or flour thickly sprinkled.

Never let the blisters be pricked. Should they burst, apply poultice warm, covering with oil-silk to keep moist.

*Infectious Disorders.*

Keep the house, school, or village more than usually clean; remove vegetable matter, filth of any kind, and smells; open windows at the top to let out the impure air, and at bottom to admit fresh air; lime-white the walls, scrub the floors, and admit plenty of fresh air; sprinkle chloride of lime, with water, about the room, and place some in all utensils used by the person, and in a shallow pan in some part of the room. Saucers with salt and a little vitriol poured upon it may be used in virulent cases.

*Antidote for Poison.*

Swallow two gills of sweet oil.

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## APPENDIX K.

### INSTITUTES.

In all places where the population is sufficiently large, a Working man's Club or Institute is valuable. The management should be in

lay hands. The following appear important memoranda : Institutes, except in large populations, cannot be made self-supporting. No member should be admitted under the age of eighteen. In each case, unless some one responsible person undertake the general management and frequently attend, it will fall through. The clergyman should be the Chairman and the responsible person, a layman should be Secretary ; each of these might nominate one member to be on the Committee, and two other members should be elected by the Society at large, making a Committee of six, with a casting vote to the Chairman. The subscription should not be more than 8d. per month. The room should be furnished comfortably, two or three arm-chairs, and one or two side tables, well heated and lighted, and properly supplied with books, magazines, and papers\*. As quiet is at all events desirable, chess should be the only game allowed. The question of smoking might be determined by a vote. In towns a recreation-room should be provided, containing draughts, bagatelle-board, dominoes, puzzles, fox and goose, &c. There should also be a coffee-room, where a cup can be had for 1d.

"Penny Readings" will naturally fall within the arrangement of the Institute. These require a certain amount of tact. The "Readings" should be accurately adapted to the general intellectual condition of the majority, and the entertainments interspersed with music, singing, and illustrations. If the magic-lantern is introduced it should be at intervals and for short periods, a whole evening of magic-lantern is dull. Simple lectures on practical chemistry and elementary astronomy, well illustrated, are popular.

The Cricket and Foot-ball Clubs will also form a part of the Institute. The rules for these may be left mainly in the hands of the players themselves, subject to a *veto* of the clergyman, or of his nominee. No meetings should be held at a public-house.

The following are worthy of notice :—

#### ENDOWMENTS.

IN many parishes there are endowments either mischievous or

\* The "Times," "Standard," "Daily News," a County Paper, "British Workman," "Illustrated Times," "Gardeners' Chronicle," "Christian Times," "Old Jonathan."

useless. When this is the case, apply to the Charity Commissioners. They have considerable powers, and may be prepared to accept or suggest some improved methods of administration. Address, The Secretary, Charity Commissioners.

#### WATER.

Examine carefully the wells in the parish, and the water which the poor drink; fever but too often lurks in it. The following is from the "Times:"—

#### "IMPURE WATER.

*"To the Editor of the 'Times.'*

"SIR,—In your review this day of Mr. Simon's book on 'Public Health,' it is stated that 13 per 1,000 died from drinking the water supplied from the Thames at Battersea. In the agricultural village of . . . . , the population of which is only 900, typhoid fever has been raging for a month; the cases at present are about 160, and there have been 16 deaths—all produced by water from wells into which sewage both percolates and runs from the surface after every rainfall.

Yours, &c.

Jan. 9.

M. D."

#### LABOURERS' WAGES.

When you can, induce farmers and others to pay weekly wages on the Friday night, and to give no unnecessary work on Sunday.

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## APPENDIX L.

#### CLUBS, &c.

For a Harvest-home, the following plan has been found to answer in country places:—

A committee of three, viz. the clergyman and two influential farmers, selected at Easter. Offer tickets for every labourer employed in the parish at 2s. 9d. for men, and 1s. 9d. for women, and boys under fifteen. The farmers purchase these tickets, presenting one to every labourer employed by him. It is less expensive and troublesome to him, than a harvest-home in his own house.

Hire tents and a band from a neighbouring town. Tents, tables, forms, &c., for 400, cost £5.

Purchase meat at the rate of  $1\frac{1}{2}$  lb. per man, including bone, 1 lb. for women and boys; make pudding at the rate of  $\frac{1}{2}$  lb. to each. Provide good beer, and allow each man three pints, and each woman and boy three half-pints. This should be given by tickets; every one should have three tickets, each entitling to a pint or half-pint; each should be allowed to drink as much or as little of it as he or she pleases, and what is not taken at the time may be had on the following morning. After dinner, cricket, foot-ball, races, &c., with some prizes; commence dancing at three, with tea for the dinnerless wives and children; break up at nine.

Women often prefer tea, which should be given while the men are smoking after dinner. There should be a service at church, and the church should be decorated with flowers and grain; wheat, barley, and oats, on red flannel, and hops round the pillars, &c.

Picnic teas and suppers on the lawn in summer; in the school-room, if no better offers, in winter. A committee of parishioners. Tickets 1s. each. Each to bring a mug; waiters, either ladies and gentlemen, or a selection from themselves.

After the feast, readings and singing might follow. The "fragments" might be given to the poor on the following morning.

For a Christmas cake, Mr. Blunt, in his *Directorium Pastorale*, recommends for 100 lbs. of cake—

	s.	d.
3 stones flour . . . . .	5	6
3 lbs. butter . . . . .	3	6
3 lbs. lard . . . . .	1	6
6 lbs. raisins . . . . .	2	6
10 lbs. currants . . . . .	3	4
9 lbs. moist sugar . . . . .	3	4½
1 oz. spice . . . . .	0	2½
1 lb. candied peel . . . . .	1	3
1½ gallons milk . . . . .	1	0
Yeast . . . . .	0	10
1 gallon water		
Woman making and baking . . . . .	2	0
	<hr/>	<hr/>
	£1	5 0

Another receipt.—To one quartern of dough add  $\frac{1}{4}$  lb. of lard,  $\frac{1}{4}$  lb. of sugar,  $\frac{1}{4}$  lb. of currants, a little spice.

In lawn parties hire a tent for tea, and a band of music; let them dance on the lawn, play games, &c. A master of the revels is essential.

When there is difficulty in securing water for the tea, a clean 18 gallon cask may be borrowed from the nearest brewery, into which put 2 lbs. of tea, and 8 lbs. of sugar; it will keep hot six hours; put the tea in a muslin bag, or put a piece of perforated zinc before the tap.

N.B.—Every parish should have some flags, movable tables, e.g. inch planks from 10 to 12 ft. long, and trussels; a tin can, with a strainer, like a fish-kettle, with a tap in it, for tea; a “threshing machine” for heating water; some common cups and saucers, and plates; calico for tablecloths; and tubs for washing in.

#### CHRISTMAS TREE.

The tree should be fir, 6 ft. high, firmly planted in a large tub, and placed upon a board 8 ft. square, in order to keep the wax from the floor. It should be well filled with dressed dolls, kettle-holders, toys, and useful articles, with little packets of tea and tobacco for the old folks, and oranges for the young; 1 lb. of wax tapers, 80 to the pound, price 4s., will be sufficient to light it. They will burn about an hour. Each present should be numbered, and a corresponding number given to the person entitled to it, to secure appropriate presents for each. If the school be large, and a tea-party to *all* be inconvenient, it is a good plan to invite all above nine years to tea, and all under nine to the tree, giving to the younger ones in addition to the present a slice of cake.

#### VILLAGE CONCERTS.

Use the talent of the parish. Chandeliers may be made by the village blacksmith or carpenter; if purchased at a shop, those which would hold six candles each, would cost from 10s. to 20s.; chairs may be hired from the cottagers for the night at  $\frac{1}{4}$ d. each. The

room may be tastefully decorated with calico flags, and emblems of box, laurel, and holly, e.g. the Crown, Prince of Wales' feathers, V.R., "A Merry Christmas," &c.

### CHORAL ASSOCIATIONS.

CHORAL Associations are improving Church Music in many parts of the country.

*Rules of the Church Choral Association for the Deaneries of Reading and Henley :—*

1. The objects of this Association are to improve and promote Church Music and Congregational Singing in the above Deaneries, to form a bond of union between the several Choirs, and to assist in providing musical instruction for such Choirs in union as may desire to avail themselves of it.

2. It is not the purpose of this Association to interfere with the Services in any church, but only to assist towards their more devout celebration.

3. The Lord Bishop of the Diocese shall be *ex-officio* President, and the three Archdeacons of the Diocese and the Rural Deans of Reading and Henley *ex-officio* Vice-Presidents of the Association.

4. The Association shall consist of persons subscribing not less than 10s. per annum, from which number a Committee shall be annually elected, consisting, in addition to the President and Vice-Presidents, *ex-officio*, of a Treasurer, Secretaries, and six other members ; three to form a *quorum*.

5. Vice-Presidents of the Association shall be elected from amongst subscribers of not less than one guinea per annum.

6. The Choir of any Parish may be received into union with the Association, on application being made to the Committee, by a member of the Association resident in the parish, such application being approved by the Parochial Clergyman.

7. The Choirs in union shall, as far as possible, attend an Annual Festival of the Association, the arrangements for which, as to time, place, and music, and all other details, shall be under the direction of the Committee.

8. The Committee shall appoint a Choir Master, whose duty it



shall be to take the Musical direction of the Choir at the above-named Annual Festival, and to give Musical instruction to such of the choirs in union as may make application to the Committee for that purpose.

9. The charge for Musical Instruction shall be on a scale to be regulated by the Committee.

10. All Choirs in union who intend to take part in the Annual Festival must, on one occasion at least, be visited by the Choir Master in order that the Committee may be certified as to their competency so to do.

11. The Committee shall be empowered to recommend grants of money to any Choirs in union requiring additional aid, such grants to be paid by the Treasurer after having received the sanction of the General Meeting.

11. A General Meeting of Subscribers shall be held in the month of September in each year, at which the report of the preceding year shall be read, the accounts audited, and the officers for the ensuing year elected.

#### NOTICE.—1866.

The Association is prepared to offer a course of Twelve *Lessons* in the year commencing September, on the following terms:—

All Parishes in either of the Deaneries and in union with the Association, £2.

All Parishes not in the Deaneries but in union with the Association, £3.

All the necessary travelling and other expenses of the Choir Master must be defrayed by the respective Parishes.

The Committee trust that the residents in all Parishes thus receiving benefit from the Society, will endeavour to assist the Association by becoming Subscribers to the General Fund.

Whilst the Committee recommend the course of Twelve Lessons, any Parish in the Deaneries and in union is at liberty to take fewer lessons at 3s. 9d. per lesson; if not in the Deaneries but in union, 5s. 3d.

When it is only necessary for the Choir Master to pay one visit

in order to pass a Choir, then the charge will be the same as for one lesson, in addition to the travelling expenses.

Any lesson over and above *the twelve*, must be by private arrangement between MR. STRICKLAND and the respective Parishes.

N.B. The Committee beg to give notice that they are ready to receive applications for grants of money to be made to any Parishes requiring additional aid, such application to be recommended by the Choir Master, and made through the Rev. J. W. COBB, Hon. Sec., Kidmore End, Henley-on-Thames, to whom all communications may be addressed.

J. WOLSTENHOLME COBB, } *Hon. Secretaries.*  
A. P. PUREY-CUST, }

The following tabulated statement of Choirs taking part in the Festival, 1866, shews that the work of the Association is gradually progressing; there having been this year 16 Choirs and 389 voices, whilst last year there were at the Festival only 14 Choirs and 315 voices:—

<i>Choir.</i>	<i>Trebles.</i>	<i>Alto.</i>	<i>Tenors.</i>	<i>Basses.</i>	<i>Total.</i>
Arborfield ... ..	13	3	2	5	23
Bearwood ... ..	6	2	1	1	10
Caversham ... ..	12	4	8	4	28
Englefield ... ..	14	4	3	6	27
Henley ... ..	16	4	0	0	20
Highmoor ... ..	11	3	4	5	23
Kidmore End .. ..	19	6	4	4	33
Mortimer ... ..	14	3	1	2	20
Reading, Christ Church	12	7	4	4	27
„ St. Giles' ... ..	15	2	6	8	31
„ St. Mary's ... ..	35	6	5	7	53
„ Trinity ... ..	11	2	2	6	21
Sonning ... ..	10	1	0	2	13
Swallowfield ... ..	6	4	4	5	19
Theale ... ..	10	2	1	4	17
Wargrave ... ..	13	4	5	2	24
	<u>217</u>	<u>57</u>	<u>50</u>	<u>65</u>	<u>389</u>

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GARDEN CLUBS, AND ANNUAL EXHIBITIONS.

The following rules for these appear to be good :—

1. Exhibitors to send in their names, and the plants they propose to exhibit, before a certain day.
2. No public gardener to compete.
3. Every Exhibitor to pay.
4. Prizes to be determined by some competent disinterested person.

## CHAPTER VII.

### STUDIES.

“AN ignorant minister,” says Jeremy Taylor, “is an head without an eye.” “If a man read little,” says Bacon, “he had need have much cunning to seem to know what he doth not.”

The parson should be, at all events, to some considerable extent, a student. Good hard study in its proper place and time, carefully guarded, is a fine tonic to the system, entailing as it does self-denial, begetting self-control, teaching patience and perseverance, increasing knowledge, expanding the mind, chastening and disciplining the heart. Without hard study, in one's younger years at least, intellectual vigour is very rare afterwards.

“*Studia senectutem oblectant, adolescentiam alunt, secundas res ornant, adversis perfugium et solatium præbent.*”

“Reading maketh a full man,” saith Bacon.

“*Quod cibus corpori, lectio animæ facit,*” saith Seneca.

But mental, like bodily food, requires sorting and discretion. All palates will not relish, nor all stomachs digest the same food. “Some books,” according to Bacon, “are to be tasted, others to be swallowed, and some to be chewed and digested.” A wise man selects his books as he does his viands or his friends, with care and caution.

A well-stored and well-strung mind has that within itself which both makes all intellectual exercise easy, and enables a man to accomplish great results at little cost. Johnson wrote "Rasselas" in the evenings of a week.

Nor let any man say he has no time for such things. *Φιλόπονος* rises daily at six, *Φίλυππος* at eight. They live fifty years, and the one has enjoyed 36,400 hours of working life more than the other.

In time as in money, "Take care of the pence, and the pounds will take care of themselves." Wise men hoard minutes. Fools throw away hours. "Time," says Seneca, "is the only thing of which it is a virtue to be covetous."

Like an ant, be always collecting, and despise nothing.

"Sicut

Parvula (nam exemplo est) magni formica laboris  
Ore trahit quodcunque potest, atque addit acervo  
Quem struit, haud ignara ac non incauta futuri."

With men in health the hours before breakfast are best for mental work. The mind is in its highest vigour after the night's rest, and there is a freedom not only from interruptions without, but from distracting thoughts within.

An extra coat in winter, with, if need be, a railway-rug, puts you on equal terms with a first-class passenger in train; a bundle of sticks, a lucifer box, and a housemaid's glove puts you "in clover." Gibbon was in his study at six o'clock every morning, summer and winter. Isaac Barrow was a very early riser. The morning was his favourite time of study. He kept

a tinder-box in his room and during all winter rose in the dark. Jewell rose at four. One of our archbishops was in his study at six o'clock, and in the regular habit of lighting his own fire.

Work done in the morning is, as a rule, better done than that at night. But, morning or night, persevering industry is that which tells.

Clarendon says,—

“There is no art or science that is too difficult for industry to attain to; it is the gift of tongues, and makes a man understood and valued in all countries and by all nations; it is the philosopher's stone that turns all metals, and even stones, into gold.”

It seems absurd to say that all great men have been industrious, and that without industry none but “heaven-born genius” has done much, if anything, worth doing. All history and biography shew this.

If you wish to see instances of indefatigable industry, and the results secured by it, read the lives of men like Burke, Leibnitz, Pascal, Cicero, Milton, Raphael.

Usher before he was forty had read all the Fathers, Greek and Latin.

Jeremy Taylor in five years wrote his best Sermons, “Holy Living and Dying,” the “Liberty of Prophecy-ing,” and the “Great Exemplar.”

Hooker, it is said, in his nineteenth year, “had by a constant unwearied diligence attained unto a perfection in all the learned languages, and made the subtlety of all the arts easy and familiar to him.”

As I said before, select your books with caution, quality before quantity, and make yourself intimate

with them. A few standard books read over and over again, so that you know the very spirit of the authors, is far better than a cursory acquaintance with a large number, especially if some of them be not worth your knowing. Each successive reading of a good writer reveals some hidden treasures :—

“ As for some dear melodious strain,  
Untired we ask and ask again ;  
Ever in its melodious store  
Finding a spell unheard before.”

To rattle through a large number of books without mastering any is not study. The *facts* may be remembered, but they are undigested, and remain in the brain *rudis indigestaque moles*. Burke, it is said, always read a book as if he were never to see it again.

Note-books are valuable to record matter when mastered. They should be used as aids to the memory, not as substitutes for it. A thought well worked out and laid up in the brain is *κρῆμα εἰς ἀεί*—*manet alta mente repostum*.

Fuller advises :—

“ Adventure not all thy learning into one bottom, but divide it betwixt thy memory and thy note-books. He that with Bias carries all his learning about him in his head, will utterly be beggared and bankrupt, if a violent disease, a merciless thief, should rob and strip him. A commonplace book contains many notions in garrison, whence any owner may draw out an army into the field on competent warning.”

Leibnitz made extracts from the books he read, wrote his own views upon them, and then threw away his papers.

If possessed of a good library, or within reach of one, *subjects* will generally prove more useful and interesting than books. Barrow was a striking instance of a man who prosecuted a *subject*, till he had thoroughly mastered it, to the end. He says of himself, that he could not draw his thoughts easily from one subject to another.

The Ordination Service prescribes the subjects on which the parson is to be principally employed. "Will you be diligent in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same?"

Herbert says of the Bible:—

"O book! infinite sweetness! let my heart  
Suck every letter; and a honey gain,  
Precious for any grief in any part,  
To clear the breast, to mollify all pain.

"Thou art all health: health thriving till it make  
A full eternity. Thou art a mass  
Of strange delights."

The study of Scripture, says St. Augustine, is, "*Scientia scientiarum, omni melle dulcior, omni pane suavior, omni vino hilarior;*" and again, "every disease of the soul hath a peculiar medicine in Scripture."

St. Gregory calls the Scriptures "a glass wherein we may see all our infirmities."

Origen calls it "a charm."

Lowth says:—

"God in His Word hath offered suitable matter for the several capacities of men. The historical books instruct us in the methods of providence, and afford an agreeable entertainment to inquisitive minds, as they contain the most



antient records that are in the world, and relate the most remarkable occurrences that ever happened in it. Persons of ordinary understandings may find all necessary truths plainly delivered, and often repeated in the New Testament writings, and in the practical books of the Old: those of higher endowments may find sufficient employment in unfolding the types and figures of the Jewish economy, and in searching into the depths of the prophetical predictions. The writings of the prophets unfold the methods of God's providence in many remarkable instances; such as are God's disposal of kingdoms and governments, and making use of wicked princes and nations to be the instruments of His justice in punishing others as bad, or worse: the gradual discovery of the coming of the Messias, and the several steps and advancements by which God introduced His kingdom into the world, and will still carry it on till the consummation of all things. These speculations must needs afford great entertainment to men of curious and inquisitive tempers, and be matter of delight as well as of instruction."

Independently of all other considerations, the Bible is the professional book of the clergyman. It contains those laws which he is to interpret, those principles which he is to explain, those duties which he is to enforce, those truths which he is to press, so as to make his people wise unto salvation.

In the Jewish dispensation a class of men from the tribe of Levi was set apart for the especial purpose of transcribing the Holy Scriptures, and of explaining them to the people. They were generally the most learned men of the nation, of great repute, called in the New Testament scribes of the law, doctors of the law, teachers of the people.

They made the law their constant study, and were thoroughly instructed in it.

In the Christian dispensation the clergy, although not transcribers of the sacred text, are bound to explain it, and, in order to do this properly, should understand it thoroughly.

As no translation of a language can give exactly the meaning of the original, the knowledge of Hebrew as well as of Greek should form a part of the parson's store. Many Hebrew as well as Greek words have no English correlatives. The teacher of the Gospel should understand the Old Testament as well as the New, inasmuch as a knowledge of the one is essential to a clear understanding of the other.

"Under the Old Testament," says Lowth, in his Preface to the Prophets, "all the most considerable persons and transactions there mentioned were typical, and prefigured the state of things under the Messiah. Thus the New Testament informs us, that by Sarah and Hagar were allegorically represented the two Covenants: by the preferring of Jacob before Esau, the rejection of the Jews, and the calling of the Gentiles; by the deliverance from the Egyptian bondage, the redemption of mankind through Christ, the true Passover sacrificed for us; that the Israelites passing through the Red Sea, did typify the Sacrament of Baptism; and their sojourning in the wilderness, in their way to the promised land, was designed to signify that we are but strangers and pilgrims in this world, and must look upon heaven as the only true place of rest which remains for the people of God. In the characters the Scriptures give us of Adam and Melchisedek, of Isaac and Joseph, of Moses and Joshua, of David and Solomon, of Eliakim and Jonah, of Cyrus and Zerubbabel, they plainly describe

them as figures of Christ: that several circumstances of their lives did foreshew the most remarkable passages of His, and the deliverances some of them wrought for God's people, were earnest of a greater redemption to be accomplished by the Messias. This assertion, as it shews that fulness of sense contained in the Scriptures which Tertulian saith he did so much reverence and adore, so it introduces Christ into the world with a great deal of pomp and solemnity, while it makes the whole contrivance of the Jewish dispensation, and all the eminent persons of former times, as so many harbingers to prepare the way for His coming, and thereby raises in our minds a just veneration for the Gospel state, as the master-piece of Divine Providence, that point wherein all the lines of God's manifold wisdom do meet as in their centre; from whence it is evidently demonstrated that Christ was ordained by God before the foundation of the world, though in His wise disposal He did not appear till the latter times of it. These providential congruities between the times of the Old and New Testament, do very much confirm the authority of both Testaments; for they plainly shew that they were written by the direction of one and the same Spirit, who hath therein discovered to us one entire scene of providence, which reaches from one end of the world to the other."

Nor need the young divine entertain the formidable notions on the study of Hebrew so commonly held. The vowel points which make the learning of the language so difficult were certainly introduced not before the seventh century, up to which time, of course, the language was learned and understood without them.

The modern Jews, notwithstanding their fondness for the points, have never suffered the MSS. which are

preserved in their synagogues for religious worship to be *pointed*. Many critical students of the language have in the first instance studied without points, and are able to understand the difficult passages without them.

Lowth observes :—

“The moderns would have made a much better use of the pointed text, and a greater progress in the explication of the Scriptures of the Old Testament, had they consulted it without absolutely submitting to its authority; had they considered it as an assistant, not as an infallible guide<sup>a</sup>.”

On the study of the Greek language, inasmuch as all the clergy are instructed in it, I will say no more than this, that such an acquisition ought certainly not to be lost, and the daily reading of even some few verses of the New Testament in Greek will tend, at all events, to retain what has been already gained<sup>b</sup>.

By many it is asserted that the Greek scholar can read the Gospels in the very language in which our blessed Lord spoke, for that all the four Gospels were

<sup>a</sup> The following will be found useful in the study of Hebrew : Parkhurst's Grammar; Ewald's Grammar, an early edition was translated by Nicholson; Gesenius' Lexicon, translated by Tregelles; Gesenius' Thesaurus; Fürst's *Concordantia*; Englishman's Hebrew and Chaldee Concordance. (London. 2nd Edit.); Gesenius' Hebrew Grammar and Reading Book, enlarged by Rödiger and translated by Dr. Davis. (London: Bagster); Analytical Hebrew and Chaldee Lexicon, by D. Davidson. (London.) Darling's *Cyclopedia Bibliographica* will be found useful, as specifying the names of Commentators on the several Books of Scripture, and giving a list of Biblical and Theological writers generally.

<sup>b</sup> The following will be useful for the study of Greek : Bruder's Concordance of the New Testament, Schleusner's Lexicon, Winer's Grammar of the New Testament Diction, translated by Masson, London.

written in Hebraistic or Hellenistic Greek, the language used by the Jews in Palestine in the time of our Lord, and that our Lord Himself uttered His parables and discourses in that language.

Robert Wilson Evans speaks thus on the knowledge of these original languages of Scripture :—

“No version is perfect, and so imperfect is our language, so obscure in construction, from want of genders, especially to the relatives, and of numbers, especially to the participles and relatives, to say nothing of the miserable nudity of our verbs, whose want of sufficient inflexion so often leaves the sense open to doubt, that a person ignorant of the original cannot but make continual mistakes; and numerous passages of importance, especially in the Epistles, when taken up to be canvassed by literal exposition, will be wrongly interpreted by him from beginning to end, and so much so, that the main stress will be laid upon a point which has no place whatever in the original.”

Bacon tells us that

“Luther, in his controversy with the Church of Rome, was drawn on of necessity into a critical study of the original languages in which the Scriptures were written, for the better understanding of those authors, and the better advantage of pressing and applying their words.”

In the study of Scripture much additional interest will be gained by keeping some particular object in view.

Warburton studied the Scriptures in order to discover the knowledge of the Jews in a future state.

Bishop Sanderson, to discover the solution of cases of conscience.

\* “The Bishoprick of Souls,” pp. 185, 186.

Waterland, to meet the objections of Infidels and Deists.

Davison, to understand prophecy and its fulfilment.

And here the young divine will find the advantage of consulting the works of those who have trodden these fields before him.

To find Christ in the Old Testament, he will derive aid from the first volume of Cyril of Alexandria, (Paris, 1638,) especially in his work *de Adoratione et Cultu in Spiritu et Veritate* in his *Glaphyra*; or in the work of St. Augustine, *C. Faust. Manich.*, in the ninth volume of the Benedictine edition of his works; or in the works of St. Prosper Aquitaine, *de Promissionibus et Prædicationibus Dei*, vol. i.

The edition of the Pentateuch, with notes from the Fathers, called *Bibliotheca Biblica*, published at Oxford, 1720, in six vols., is very valuable on this subject; as are Henry Ainsworth's "Annotations, Five Books of Moses," Lond., 1727, Mather "On Types," and Fairbairn's "Typology."

If the object be "The Incarnation," the student will find much valuable matter in St. Augustine's treatises; the small tractate of St. Anselm, *Cur Deus Homo*; in the arguments of Hooker in his Fifth Book. The Sermons of Bishop Andrewes "On the Nativity," Bishop Pearson "On the Creed," Barrow's "Sermons on the Nativity, and on the Creed," and Waterland's "Treatises."

On conscience, Bishop Sanderson's lectures are well worthy of careful study.

St. Chrysostom's "Homilies on the New Testament" are at once a theological commentary and a series of

*scholia*, while at the same time they suggest the practical uses to which Scripture may be applied in the pulpit almost better than anything else. St. Basil, *de Spir. Sancto*; St. Augustine, *de Civ. Dei* and *de Trinitate*, are all worthy of careful study.

For a manual of theology, there is probably no better book than Routh's *Ecclesiasticorum Scriptorum Opuscula*.

Professor Blunt, in his "Duties of the Parish Priest," recommends for study "The Fathers of the three first centuries, at any rate the 'Ecclesiastical History of Eusebius.'"

As a general directory for reading, the following are very valuable :—

*Bibliotheca Parochialia*, by Thos. Bury, D.D. London, 1707.

Dupin's *Method of Studying Divinity* (translated). Lond. 1720.

Bishop Wilkins on *Prayer and Preaching*, 1667.

Bishop Barlow (of Lincoln), *Directions to a Young Divine*, in his *Remains*, 1693.

Dr. Waterland's *Advice to a Young Student of Divinity*, 2nd edit., 1730, vol. vi. of his *Works*. Oxford, 1823.

The *Index* at the end of Dr. Wordsworth's last volume of *Christian Institutes*, and the *Indices* at the end of Archdeacon Wordsworth's *Theoph. Anglicanus*, and of his edition of the *Greek Testament*.

For the Old Testament the English reader may be referred to the *Translations* of Keil and Delitzsch's *Commentary*, which have been published at Edinburgh in Messrs. Clark's *Theological Library*.

Dr. Pusey on Daniel; and on the minor Prophets.

Archdeacon Wordsworth's Commentary on the Old Testament, published in parts, to be completed in 1869 or 1870.

For the New Testament, Dean Alford's Greek Testament, and New Testament for English readers.

Archdeacon Wordsworth's Greek Testament.

Several of the Epistles of St. Paul, published separately by Bishop Ellicott, and by Professor Lightfoot of Cambridge.

The following are valuable on the subjects on which they respectively treat:—

Lowth's *Prælections*.

Graves on the Pentateuch.

Newton's *Dissertations*.

Davison on Prophecy.

Faber's *Sacred Calendar of Prophecy*.

Elliott's *Horæ Apocalypticæ*.

Bickersteth's *Practical Guide to the Epistles*.

Trench on the Synonyms of the New Testament.

Blunt's *Undesigned Coincidences*.

Leland against Deism.

Butler against Infidelity.

Butler's *Analogy*.

Butler's *Sermons*.

Hooker, Jewel, Pearson on the Creed.

Paley, Barrow, Waterland on the Athanasian Creed, and on the Trinity.

Of the Puritans:—

Baxter, Bolton, How, Charnock, Flavel, Smith.

The following Commentaries on Holy Scripture are valuable:—



Pole's Synopsis.

Patrick, Lowth, and Whitby.

Matthew Henry.

Bengel's *Gnomon Novi Testamenti*.

"On the Thirty-Nine Articles," by the Bishop of Ely, (Brown). Burnett, Tomline.

Among other subjects for study, not the least important will be that of the history, structure, doctrine, and discipline of the Book of Common Prayer. This book, together with the Thirty-Nine Articles and Homilies, is the only interpreter of Scripture which the Church of England authoritatively has published. Considered in connection with the Thirty-Nine Articles, it is more comprehensive in its doctrine than many controversialists approve, and, considered as a book of prayer, is calmer and less heated in its expressions than many enthusiasts desire. But its voice is not uncertain nor its devotion cold. And he who has learned its character, drunk of its spirit, and lived by its rules, need not apprehend much as to his orthodoxy or piety. Of its excellences Bishop Blackall says:—

"I know no prayer necessary that is not in the Liturgy but one, which is this, 'That God would vouchsafe to continue the liturgy itself in use, honour, and veneration in the Church for ever,' and I doubt not," he adds, "but that all wise, sober, and good Christians will give it their Amen."

For understanding the history and meaning of the Prayer-book the following may be studied:—Proctor on Common Prayer, Keeling's *Variationes Liturgicæ*, Shepherd; Nicholls' Paraphrase, with Notes and Appendix; Bishop Cosin, in the fifth volume of the

Anglo-Catholic Library; Freeman's "Principles of Divine Worship;" Sadler; Sanderson's "Rationale;" Cardwell's "Conferences and Documentary Annals;" Palmer's *Origines Lit.*; Appendix to the Bishop of St. David's Charge, 1857; "Annotated Book of Common Prayer," by J. H. Blunt; "Liturgy compared with the Bible," published by the Society for Promoting Christian Knowledge. The Prayer-book interleaved, published at Cambridge, 1866.

Bacon says,—

"There be three distempers of learning. The first fantastical learning, the second contentious learning, and the last delicate learning,—vain imaginations, vain altercations, and vain affections."

Of the first and the last I say nothing here, but on the second, sad it may be, but "*controversiarum scientiam necessariam fecerunt hæretici*," as St. Paul no doubt foresaw, Tit. i. 9—11. Enter upon it, however, with humility and prayer, especially if it be concerned with the contentions of the day. The rule of the Church in the matter of controversies should be carefully observed.

By a Canon made in full Convocation, A.D. 1571, and afterwards confirmed by Queen Elizabeth, it is ordained that—

"All preachers shall chiefly take heed that they teach nothing but what is agreeable to the Old and New Testament, and what the Catholic Fathers and primitive Bishops have there collected."

This rule of faith, says Bishop Bull,

"Is the best, yea, the only way of ending our most un-

happy controversies which have rent the Church of Christ in so many parts, if, next to the Scriptures, we would receive and reverence the most pure and primitive antiquity, and religiously follow the *agreeing judgment* of the ancient doctors approved by the Catholic Church, and especially of them who were nearest to the Apostolic age, wheresoever this can be found, [which he asserts is to be found in all those points that are of any great moment]. And as for the rest," his advice is, "that every one be left to the liberty of his own judgment, so as not to disturb the peace of the Church<sup>4</sup>."

Upon this principle Bishop Pearson composed his "Exposition of the Creed."

"Now being," he says, "the Creed comprehendeth the principles of our religion, it must contain those truths which belong unto it as it is a religion, and those which concern it as it is ours. As it is a religion, it delivereth such principles as are to be acknowledged in natural theology, such as no man which worshippeth a God can deny; as it is our religion, it is Christian and Catholic: as Christian, it containeth such truths as were delivered by Christ and His Apostles, and those especially concerning Christ Himself. As our religion is Catholic, it holdeth fast that faith which was once delivered to the saints, and since preserved in the Church; and therefore I expound such verities in opposition to the heretics arising in all ages. Against these I proceed upon such principles as they themselves allow, that is, upon the Word of God delivered in the Old and New Testament, alleged according to the true sense, and applied by right reason; not urging the authority of the Church which they reject, but only giving in the margin the sense of the Primitive Fathers for the

<sup>4</sup> Life of Bull, by Nelson, p. 237.

satisfaction of such as have any respect left for antiquity, and are persuaded that Christ had a true Church on the earth before these times."

Important as professional study is, the parson need not confine himself to it; change of work is recreation. Philosophy, science, art, poetry, history, romance, language! But, as before, *ne quid nimis*. A mere book-worm makes a very sorry parson. Select that which suits you best, if it help you directly in your work *tant mieux*. A small book in the pocket is always a quiet if not a useful companion. On the breast of De Sales when dead was found the "Spiritual Combat."

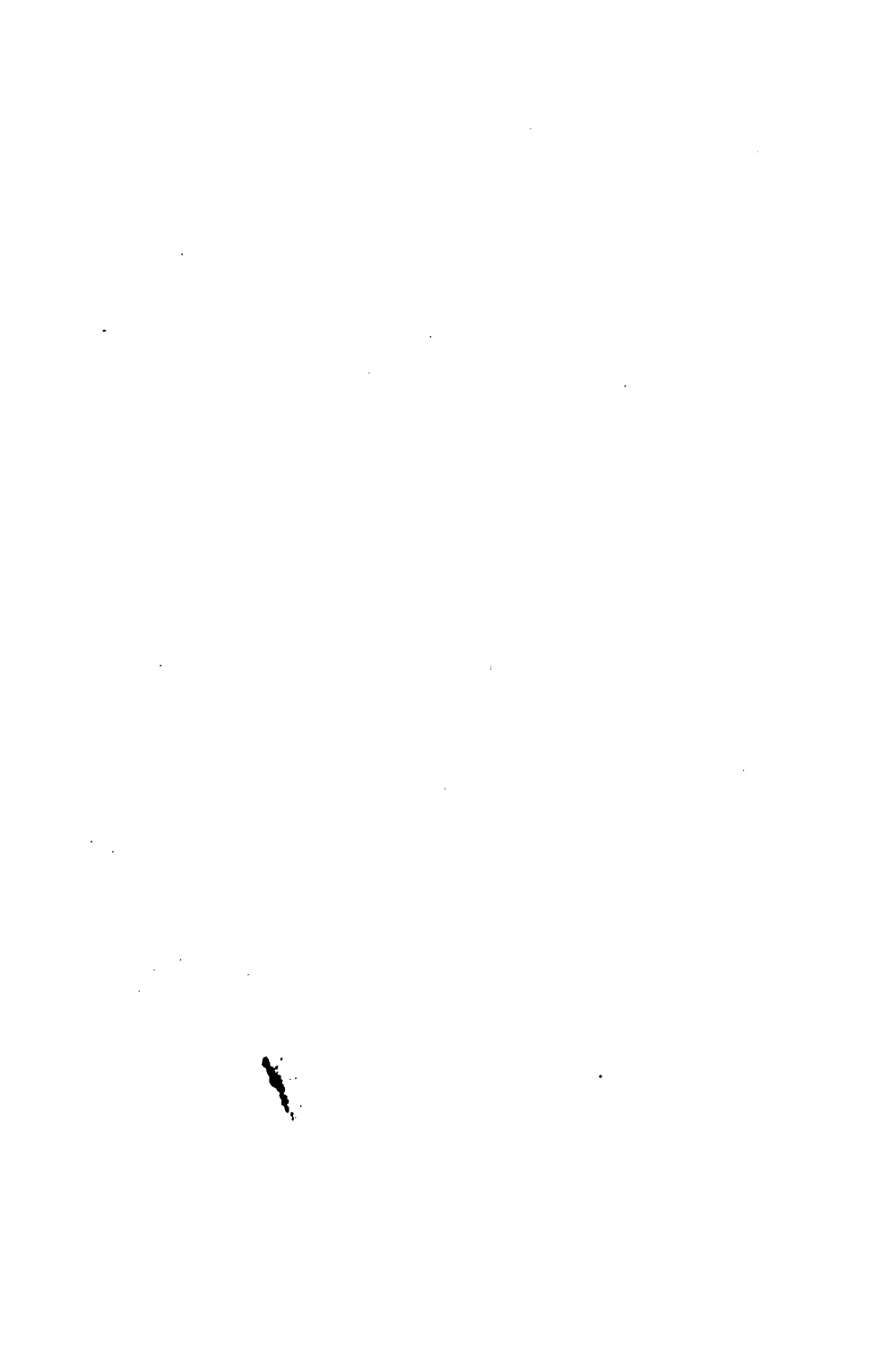
Poor Hooker sought in Horace, while tending his sheep, that recreation under a hedge which was denied him at home.

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#### NOTE.

WHILST these pages are going through the press, my attention has been called to a remarkable book, Campbell on the Atonement\*, which is well worthy of a careful perusal.

\* Published by Macmillan and Co.



## CHAPTER VIII.

### MODE OF LIFE.

“THE priest,” says Carlyle, “is a kind of prophet: in him there is required to be a light of inspiration, as we must name it:” “He is the prophet shorn of his more awful splendour: burning with mild equable radiance, as the enlightener of daily life; this I say is the ideal of a priest.”

“A priest who is not this at all, who does not any longer aim or try to be this, is a character of whom we had rather not speak.”

The heathens always treated their priests with respect and clothed them with dignity, expecting a corresponding “enlightening of daily life.”

In some places the priests had their seats next to kings. In some instances were kings, “Rex Anius, rex idem hominum Phœbique sacerdos.”

The Jews under God’s decree were to be “holy,”—and “without blemish,” Levit. xxi. 6—24, and xxii. 3, 4.

In the Christian dispensation the same respect and dignity, and the same jealousy as to their mode of life.

Our blessed Lord ordained twelve to the office. The Apostles ordained elders in every church, men carefully selected: “lay hands suddenly on no man,” 1 Tim. v. 22: men who had purchased “to themselves a good degree,” 1 Tim. iii. 13.

“Blameless, vigilant, sober, of good behaviour, apt to

teach; not given to wine, no strikers, not greedy of filthy lucre; patient, not brawlers, not covetous; ruling well their own houses, having their children in subjection with all gravity; having a good report of them which are without." 1 Tim. iii. 1, &c.

From the very first this has been the recognised condition of the priesthood. They have always been a select class of men: their mode of life stricter than that of other men. The world, however imperfect itself, has insisted upon strictness in the lives of the priesthood; laxity on their part has always been regarded as mischievous to the community. It is a matter worthy of note that the emperor Julian, in endeavouring to re-establish Paganism, gave directions that the heathen priests should be men of serious temper and deportment—that they should be neither expensive nor showy in dress—go to no entertainments, but such as were made by the worthiest persons—that they should never be seen in theatres or taverns—that their conversation should be chaste, their diet temperate, their friends of honourable reputation, and that, in the occupations of their common life, they should excel in decency and virtue the rest of their fellow-citizens<sup>a</sup>. It was not only corruption of doctrine, but the wicked lives and contentions of the clergy that forced on the Reformation; walls, windows, gargoyles, glass, and stone all tell this. Books and MSS. the same. Giraldus Cambrensis, a writer of the twelfth century, denounced the luxury of the clergy and published a clerical bill of fare: "sixteen lordly dishes, fish roast

<sup>a</sup> See Gibbon, "Decline and Fall," ch. xxiii.

and boiled, stewed and fried, omelets, seasoned meats, wines in ample profusion, sisera, piment, claret, musk, mede."

Chaucer in the fourteenth century, in his "*Canterbury Tales*," harps upon the same string:—

"A monk ther was, a fair for the maistrie,  
An out-rydere, that loved[e] venerye;  
He gaf nat of that text a pulled hen  
That seith, that hunters been noon holy men;  
Therfore he was a pricasour<sup>b</sup> aright;  
Greyhoundes he hadde as swifte as fowel in flight;  
Of prikyng and of huntyng for the hare  
Was al his lust, for no cost wolde he spare.

"A Frere ther was, a wautoun and a merye,  
Ful wel biloved and famulier was he  
With frankeleyns overal in his cuntre,  
And eek with worthi wommen of the toun:  
For he hadde power of confessioun,  
As seyde himself, more than a curat,  
For of his ordre he was licenciati.  
For sweet[e]ly herde he confessioun,  
And plesaunt was his absolucioun;  
He was an esy man to yeve penance  
Ther as he wiste han a good pitance:  
He knew wel the tavernes in every toun,  
And every ostiller or gay tapstere,  
Bet than a lazer, or a beggere."

Wickliffe says,—

"The Church, being degenerated from the true Apostolicke institution above all measure, (reserving only the name of the Apostolicke Church, but far from the truth thereof in

<sup>b</sup> A hard rider.



very deed,) did fall into all kind of extreame tyrannie: whereas the povertie and simplicity of Christ was changed into crueltye and abomination of life. Instead of the Apostolicke gifts, and their continual labours and travels, slothfulness and ambition was crept in among the priests. The antient respect of the laity had well-nigh died out. The term of Priest had become a byword and term of reproach. 'Sir Johns' as they were called, 'Lack Latins,' 'Mumble Matins,' 'babbling Sir Johns,' 'Mass Priests.'"

These things had alienated the people so far, that when Luther came he found little difficulty in setting fire to a pile dry as dust.

What care our own Church takes to secure a godly life in her clergy may be seen in her Ordination Service. Before she admits any to the office of the priesthood, the bishop exhorts the candidate

"To have in remembrance into how high a dignity, and to how weighty an office and charge he is called: that is to say, to be a messenger, watchman, and steward of the Lord, to teach and to premonish, to feed and provide for the Lord's family, to seek for Christ's sheep that are dispersed abroad."

And enquires of him:—

"Will you be diligent to frame and fashion your own selves and your families according to the doctrine of Christ: and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?"

Speaking of men generally, Bacon says:—

"We must choose such virtuous objects as are proportioned to the means we have of pursuing them, and belong

particularly to the stations we are in, and the duties of those stations; we must determine to fix our minds in such manner upon them, that the pursuit of them may become the business, and the attainment of them the end, of our whole lives."

This consideration will affect the daily life of the clergyman more than that of any one else. Weaknesses in others become faults in him, and infirmities in others are in him visited as crimes. It may be true that *cucullus non facit monachum*, but it obliges him to live as one; to relinquish struggles for advancement and riches, to eschew pleasures and recreations permitted elsewhere.

He that has to reprove others must be one whom others cannot reprove.

George Herbert has many remarks on the parson's "state of life," which may profitably be studied, some of them of very common utility:—

"Keep watch," he says, in one place, "against ambition, untimely desire of promotion to a higher state or place, under colour of accommodation or necessary provision."

"This sphere," says one, "is too small for me; my talents are wasted on these few sheep in the wilderness. I ought to go elsewhere."

"This course," says another, "is too irksome and laborious."

"Deep in his meditative bower,  
The tranquil seer reclined:  
Numbering the creepers of an hour,  
The gourds which o'er him twined.

“To note each plant, to rear each fruit,  
Which soothes the languid sense,  
He deemed a safe refined pursuit,  
His Lord, an indolence.

“The sudden voice was heard at length,  
‘Lift thou the prophet’s rod!’  
But sloth had sapped the prophet’s strength,  
He feared, and fled from God.”

An experienced clergyman, in speaking of even so healthy and innocent a recreation as gardening, observes,—“My predecessor was a capital gardener, his flowers, fruits, &c., beautiful; *but* his parish was utterly neglected.”

George Herbert, in his preface, says:—

“I have resolved to set down the form and character of a true pastor, that I may have a mark to aim at; which also I will set as high as I can, since he shoots higher that threatens the moon than he that aims at a tree.”

A clergyman ought to shoot very high in the aims of his daily life. Shall I suggest a diary?

Up at 6, study till 9, breakfast and parochial interruptions till 10.30, study till 1.30. If early dinner, till 2.30. Parish on four days in the week till 6. One afternoon for schools, one for promiscuous visitings, two for sick and aged. Holidays, three-quarters of the day on Monday, half the day on Saturday.

Absolute rest for six weeks in the year.

Recreation is a necessity; few men can stand more than three afternoons in the week for parochial visiting; it is often, especially in summer, very trying and exhausting, passing from one sick bed to another.

Without some cheerful society and change a man will grow wearied out, dispirited, and morbid.

The following suggestions may be useful. A text from Scripture, or a sacred thought for every day's meditation: a devotional book in daily use; e. g. Wilson's *Sacra Privata*, enlarged, The Churchman's Guide, Thomas à Kempis, The Spiritual Combat, The Whole Duty of Man, Andrewes' Devotions, Sutton's *Disce Vivere* and *Disce Mori*, &c., &c.

Periodical pauses in the whirl of daily life, when the soul may withdraw from its ordinary occupation into the sanctuary of God, and hold communion with its Maker: what better than the old custom of hours? The Lord's Prayer, and some short pious ejaculations every third hour, said in silence, without disturbing the current course of work, will give wings to the soul, and impart tranquillity and peace.

The early Christians, following the example of the Jews, prayed specially at nine, twelve, and three o'clock; although Tertullian observes, "De temporibus orationis, nihil omnino præscriptum est, nisi plane in omni tempore et loco orare." Origen says, "The whole life of the Christian, (τοῦ ἀγίου,) should be one continuous prayer."

Cyprian says, "We who live in Christ, the true Sun, must surround the whole day with prayer; and when night succeeds to day, this also must not interrupt our prayers, for to the children of the light there is day even at night."

The clergyman should keep early hours. The social habits of the present day will necessarily, on occasions, render this difficult. But whenever a man is master of

his own time, he will find, that to get up at six o'clock and to go to bed at eleven is a better plan than to get up at eight and go to bed at one.

He should be punctual. There is a religiousness in this which people understand and appreciate. One who fails to keep his engagements, defrauds those with whom he has to do.

"He cannot be depended upon." What greater reflection than this?

Arrangement of time; again, he should be careful to give to every time its own employment. A "muddled" day has in it neither comfort nor profit.

Says Herbert,—

"He is very exact in the governing of his house, making it a copy and model for his parish.

"His wife is either religious, or night and day he is winning her to it. His children he first makes Christians, and then Commonwealth's men. His servants are all religious."

In one of his homilies, Chrysostom says:—

"Teach her, the wife, the fear of God, and all things will flow in smoothly to thee as from a fountain, and the house will be full of ten thousand blessings. If we seek the things that are incorruptible, these corruptible things will follow. 'For,' saith He, 'seek first the kingdom of God, and all things shall be added unto you.' What sort of persons, think you, must the children of such parents be? What the servants of such masters? What all others who come near them? will not they, too, eventually be loaded with blessings out of number? For generally the servants also have their characters formed after their masters, and are fashioned after their humours, love the same objects, speak

the same language, and engage with them in the same pursuits <sup>c</sup>."

Every man owes a certain amount of duty to his own immediate family and dependants.

More, in his "Utopia," gives us a delightful picture of this:—

"Reverso domum, cum uxore fabulandum est, garriendum cum liberis, colloquendum cum ministris. Quæ ego omnia inter negotia numero, quando fieri necesse est (necesse est autem, nisi velis esse domi tua peregrinus) et danda omnino opera est, ut quos, vitæ tuæ comites, aut natura providit, aut fecit casus, aut ipse delegisti, his ut te quam jucundissimum compares."

According to Herbert—

"The very walls of the parson's house are not idle; but something is written or painted there, which may excite the reader to a thought of piety.

"The furniture of his house is very plain.

"His fare is plain.

"He observes fasting days, and particularly as Sunday is his day of joy, so Friday his day of humiliation."

<sup>c</sup> The importance of a "religious" wife may be seen, among other things, in the influence mothers have exercised at all times over their children. Not to speak of Samuel and Timothy and others, some of the great Fathers of the Church received their impressions of Christianity from their mothers, e.g. Chrysostom from his mother Anthusa, Augustin from his mother Monica, Gregory Nazianzen from his mother Nonna. This maternal influence is inevitable, for independently of hereditary considerations, which unfortunately are too little regarded in this matter, the mother must give the earliest impressions of good or ill to the child according to what she herself is, "precept upon precept, line upon line, here a little, there a little."

And what of the parson's recreations? where? and what?

"In the world, but not of the world."

Empty pursuits and frivolous companionships clip the wings, distract the mind, and deaden the heart.

"And all that drinke thereof do faint and feeble grow."

"Here of this gentle knight unweeting was ;  
And lying downe upon the sandie graile,  
Dronke of the streame, as cleare as cristall glass :  
Eftsoones his manly forces gan to faile,  
And mightie strong was turned to feeble fraile <sup>d</sup>."

The "leperous distilment" is unperceived but not less certain, and many a Samson, while sleeping on the knees of some favourite worldly pursuit, has awoken to find his locks shorn, and his strength gone.

"Le repos," says Massillon, "n'est établi qu'afin de nous donner une nouvelle force pour continuer la carrière: tous les délassements qui nous en éloignent, qui nous reculent, qui nous découragent, qui nous inspirent du dégoût pour nos fonctions, l'Eglise nous les interdit comme des indécences ou des crimes: la chasse, le jeu habituel, les sociétés de la table, les compagnies ou dangereuses ou suspectes: voilà ce que les règles de l'Eglise sur la modestie cléricale nous ont rigoureusement interdit: ce ne sont pas là des délassements accordés au travail, ce sont des occupations indécentes que le déshonorent et le rendent inutile."

Whatever be the recreation, it ought to be a temporary repose from labour, in order to acquire fresh

<sup>d</sup> Spenser, canto vii.

strength for work. To substitute "recreation" for labour confounds the two, and converts one into the other.

South has a striking passage on this :—

"Nor is that man less deceived that thinks to maintain a constant tenure of pleasure by a continual pursuit of sports and recreations. The most voluptuous and loose person breathing, were he but tied to follow his hawks, and his hounds, his dice, and his courtship every day, would find it the greatest torment and calamity that could befall him ; he would fly to the mines and galleys for his recreation, and to the spade and the mattock for a diversion, from the misery of a continual uninterrupted pleasure. But on the contrary, the providence of God has so ordered the course of things, that there is no action, the usefulness of which has made it the matter of duty and of a profession, but a man may bear the continual pursuit of it without loathing and satiety. The same shop and trade that employs a man in his youth, employs him also in his age. Every morning he rises fresh to his hammer and anvil ; he passes the day singing : custom has naturalized his labour to him ; his shop is his element, and he cannot with any enjoyment of himself live out of it."

The importance of a distinct professional character in a clergyman's recreations is frequently overlooked ; but society at large, especially the poor, insists upon it in their estimate of him, and his moral success in his profession depends a great deal upon his observance of it.

The natural recreations for a clergyman are of a quiet and retired kind. Gardening, geology, botany, entomology, natural history, sketching, these are all



interesting pursuits, and entice a man into a large amount of out-door exercise\*.

The man who superintends the management of his garden, and performs himself some of the more delicate parts of the work, such, e. g. as budding, grafting, pruning, striking, not only has a recreation but saves hired labour, and provides for himself and family simple luxuries, which he would not think to purchase.

A history of the parish is, whilst it lasts, an interesting recreation; its natural features and productions. The soil, trees, fruits, grains, grasses, birds, beasts, reptiles. The architecture, ecclesiastical and domestic. The families, their descents, names, and the origin of them. Remarkable events and men. The church, its founder and benefactors, all explained and illustrated.

Years ago, I saw a very interesting book of this kind at St. Budeaux, Cornwall, which I understand from the vicar still exists. White's "Selbourne" is a charming book of this kind.

Music at all times has been a special recreation of the clergy.

George Herbert says,—

"It did relieve his drooping spirits, compose his distracted thoughts, and raised his weary soul so far above earth, that it gave him an earnest of the joys of heaven."

"His chiefest recreation was music, in which heavenly art he was a most excellent master, and did himself compose many divine hymns and anthems, which he set and sung to his lute or viol."

\* See Appendix.

Many will remember that beautiful passage from Hooker:—

“In harmony, the very image and character even of virtue and vice is perceived: the mind delighted with their resemblances, and brought, by having them often iterated, into a love of the things themselves,” &c.

The hospitality of a clergyman is a point not to be omitted. The extent and quality of this will, of course, be determined by income and circumstances; but one mode of it is too frequently overlooked, viz. that which concerns his own parish and immediate neighbourhood. A lawn *fête* in the summer, with perhaps one or more musical evening parties in the winter, will enable him to entertain the farmers and shopkeepers at a little expense, cementing with them a sympathy and friendship too often altogether unknown.

An interchange of hospitable courtesies with neighbours when “means” admit is also proper, and this especially with brother clergy, whether of identical theological views or not. Cruel suspicions, ungenerous conclusions, false accusations are much reduced between men of opposite views by personal intercourse. Partizanship is a terrible evil among the clergy. From the very first it has been one of the chief hindrances to Christianity. That which Gregory of Nazianzen says of men of his day is, alas! applicable in some degree, at least, to those of other days.

“They condemned and censured one another, they enquired into the faults of those who differed from them, not that they might lament, but that they might reproach them for them. Their disputes were about small matters

and things of no consequence, and yet they were fought for under the glorious title of the faith."

Shall the parson take pupils? Yes, if his parish is small and his needs require it, and he has taste and talent for the work, and is able to satisfy the one demand without defrauding the other. No; if the parish be large, and the object be to provide superfluities and luxuries rather than necessities, or if his wife, or he, regard it a "bore."

Shall he be a platform orator? Very sparingly, stern duty impelling.

Shall he be a magistrate? No! the duties of the two are often irreconcilable, and the stern administration of justice is apt to disqualify the mind for the tender exercises of mercy.

Shall he farm? Very moderately: enough, if he pleases, for his own consumption, but not for trade; this is expressly forbidden. The practice of watching the markets, driving bargains, cheapening this, dearing that, have a smack of the world's savour which a clergyman may well avoid: conducted with parishioners they endanger, if they do not damage, ministerial usefulness.

An ardent politician? A canvasser in a contested election will not exercise much spiritual influence on, at all events, that part of his congregation opposed to him.

Lastly,

Learn to live at home. The confines of the parish, of your own grounds, of your house, of your heart: keep to these as the rule, *foris* the exception.

---

“Nunquam minus solus, quam cum solus.”

“Vacare studiis et Deo.”

“Happiness,” says Jeremy Taylor, “radiates, it does not converge.”

“Then cease *discoursing* soul, till thine own ground :

Do not thyself or friends importune,

He that by seeking, hath himself once found,

Hath ever found a happy fortune.”

## APPENDIX.

---

FROM PROFESSOR WESTWOOD, M.A.

" *University Museum, Oxford.*

" *March 19, 1868.*

"MY DEAR SIR,

"The beautiful Canticle, *Benedicite omnia opera*, comprises such a wonderful summary of the objects of the natural creation, that it really seems extraordinary that its mere recital does not create in the minds of clergymen a more general desire to investigate, in more or less detail, one or other of the many objects which it notices. It is, indeed, almost lamentable that such admirable opportunities for the study of nature as are possessed by many country clergymen should generally be entirely wasted.

"I will not enter into any detail of those many objects of the inorganic world which ought to afford abundant sources of enquiry. The changes of the weather, and the proper registry thereof, the constitution of the atmosphere, the nature, and even the form, of clouds, either considered meteorologically or artistically, a knowledge of the different kinds of weather-glasses—to say nothing of the planets and stars, telescopes, and their uses—all fall within the range of the country clergyman's observation; whilst a knowledge of soils and strata, involving a certain acquaintance with the leading principles of geology, seems almost absolutely necessary. So again the mineral kingdom, either as confined to the collection of the different kinds of minerals to be found within a given district, or as taking a wider range with reference to the utilization of such different kinds for economic purposes, affords a very wide field for research, in which, moreover, a knowledge of the leading principles of chemistry are necessarily requisite. Nor need these enquiries be disregarded because it may be supposed that they require large preparations for their development, since the contrary is the case; and I believe it is generally known that the largest and most prosperous establishment at the present time for the supply of artificial manures originated in the small experiments of a country gentleman upon patches of ground a few yards only in size.

" But it is amongst the organic productions of nature that we find the generally more attractive materials for observation or research ; and whilst one class of observers dwell with delight on the living and moving forms of animal life, others are not less charmed with the many species which the vegetable kingdom everywhere presents to our view. The collection of specimens, and the formation of a herbarium, a *hortus siccus*, is not without a certain amount of interest ; whilst the horticulturist is never without ample resources for the occupation of his spare time. The growth of rare plants, and the study of the endless varieties introduced of late years in all our useful and ornamental vegetables and flowers are very enticing : at the present day, I believe the most successful grower of roses in this country is a country clergyman, the Rev. W. F. Radclyffe. A knowledge of the properties of wild plants is also a necessity in a country life. The poisonous, or otherwise obnoxious kinds, with the proper remedies to counteract their deleterious effects on the one hand, and the 'simples,' or medicinal species, on the other, ought to be within the knowledge of a country clergyman. A certain acquaintance with the general structure and physiology of plants is also advisable as the proper ground-work for the study of botany, of which, at the present day, I believe the most successful cultivator is the Rev. M. J. Berkeley. The many curious questions which have been raised within the last few years with reference to the development of plants, and the production of hybrid races, can only be solved by the most careful attention. The long series of systematic experiments on the crossing of different kinds of narcissus, executed by the Hon. and Rev. Dean Herbert, are known to all botanists ; whilst others still more recently performed with the view of determining the relative action of the stock and scion, or bud, in grafting and budding, are equally interesting. The examination and collection of the very numerous species of fungi, mosses, rusts, and other cryptogamic plants would alone form an extended occupation.

"On turning, however, to the zoological productions of our country, the materials for occupation are literally endless. The structural peculiarities, external and internal, the economic or life-history, the systematic classification, and the geographical range of any one species afford ample materials for years of study. Of course, from the paucity of Vertebrata in England, there is not much to be

learned in the way of novelty; but the smaller species, as of mice and bats, &c., still (notwithstanding the labours of the Rev. Leonard Jenyns, published in his work on the British Vertebrata,) require a more precise identification than has been usually given to them.

“Our British birds, from the greater number of the species, offer more extended materials for observation. The distinction of the different kinds, the periods of arrival and departure of those species which are only summer visitants, the different appearances which the same species presents at different times of the year, the formation of the nests, the differences of the eggs, the peculiarities of the early life, the careful examination of different portions of the structure, such as the feathers, wings, feet and bills, and the systematic nomenclature and classification of the species, are all points which require attention, and amply repay the time bestowed on the enquiry. And even here many points of interest still remain undecided, and afford field for careful original observation. Thus it is only within the last two or three years that the real structure of the nest of the king-fisher has been ascertained.

“I suppose that most country gentlemen are more or less addicted to fishing, but the observant angler will soon discover how many points there are in the economy of the different species of fresh-water (to say nothing of marine) fishes which are undetermined. One subject especially connected with these animals is very curious, namely, the different kinds of parasites by which they are attacked; whilst, as an instance of the curious discoveries which may be made, it may be remembered that it is only quite recently that the singular nests made by the common stickle-backs have been observed and described.

“The world of insects, so admirably studied by the Rev. W. Kirby, and for the more especial investigation of which a professorship in the University of Oxford has been founded by the Rev. F. W. Hope, may truly be said to be almost endless, both in the number of the species and in individuals of the different kinds. The curious forms and beautiful colours of many species, the remarkable transformations which they undergo, the singular habits of many kinds, and their presence in almost every situation, gives to the entomologist many sources of entertainment and instruction scarcely to be gained elsewhere. The extremely minute size of many species may

at first seem to constitute an objection to their examination, but here the microscope comes to our assistance; an instrument which, in my humble opinion, is indispensable in every country house, as well as a small pocket magnifying glass in every country gentleman's and lady's pocket. (And here I may mention, that for most practical purposes the microscope approved of by the Society of Arts may be obtained from any respectable optician, and does not cost more than £3.) The preservation also of specimens of insects is so easy, their colours and forms being retained after death, that collections may be made without much trouble. I have mentioned the name of the Rev. W. Kirby at the head of this paragraph, and I may add that the 'Introduction to Entomology' by that author and Mr. Spence, (of which a small five shilling edition was published a few years ago,) is almost as interesting as a romance.

"The wonders of the Hive and its inhabitants here come under notice, and it is much to be regretted that the cultivation of these interesting insects is not far more generally undertaken than it is in country clergymen's gardens.

"The examination also of small aquatic animals (constituting the smaller and less known orders of Infusoria Radiata, &c.) by the help of the aquarium has lately become common, and is highly interesting; whilst the smaller marine invertebrated animals, such as star-fishes, sea-anemones, as well as many molluscous animals, &c., &c., can only be satisfactorily studied in similar glass tanks filled with sea-water. Many of these sea animals are of the most remarkable character, and have habits of the most varied and unlooked for kind. The transformations, for instance, of the Crustacea have only been recently discovered, these animals having been regarded by all the old writers as undergoing no metamorphosis.

"In conclusion, I would sincerely urge every young clergyman to procure and read the Rev. Gilbert White's 'Natural History of Selborne,' a charming illustration of the old story of 'Eyes and no eyes,' and of which several cheap editions have lately been published.

"I remain, dear Bellairs,

"Yours very truly,

"I. O. WESTWOOD."



FROM PROFESSOR PHILLIPS, D.C.L.

" *Museum House, Oxford,*

" *July 28, 1868.*

" MY DEAR SIR,

" You ask me to send you a few lines embodying a few thoughts on the pleasures and advantages which the dwellers in rural parsonages may find in the cultivation of science. I willingly comply; partly out of thankfulness for many acts of kindness which I have experienced from the country clergy, which prompts me to do or suggest whatever may be pleasing to them; partly because I believe they may, by this attention to science, aid its progress; but principally because I think by this means the easy bond, which unites the 'poor folk' of my native land with their natural guardians and teachers, may be strengthened and confirmed.

" O! fortunati, sua si bona norint."

The possessors of quiet parsonage homes; with farmers for neighbours, and labourers for clients, and their children for scholars. Such men live a charmed life, secure amid sacred duties, active benevolence, and scientific observations. Such an one was Henslow, a foremost man of science in Cambridge, who made his parish famous for the intelligent liberality of the parson, and the cheerful docility of his neighbours. Under his care, without formal teaching, some knowledge of celestial phenomena, some acquaintance with botany, much pleasure in gardening and floriculture, were diffused around him. Sometimes he conducted excursions, more frequently gave familiar explanations, often invited his poorer friends to look through his telescopes, and see the wonders revealed by his microscopes.

" Nor did he, by this devotion to the improvement of his parishioners, deprive himself of the power to continue his studies for the advancement of science. He had the double pleasure of winning the confidence of his poorer friends, and of maintaining his own interest in the subjects continually brought into view for their benefit. *Studere est vivere.* His life was studious and useful, honoured and happy.

" Among the subjects for observation and research, which may be made to minister to the instruction and gratification of a parish, I would ask your attention to two in particular—meteorology and

astronomy: both regarded in a practical and experimental shape. That any country house, occupied by an intelligent man, should be deficient of barometer, thermometer, and hydrometer—should have no arrangement for measuring rain, or judging of the direction and force of the wind, is of course not to be thought of. There must be a sun-dial in the churchyard, ‘which tells the houre at ilka tide;’ and there must be a weathercock on the steeple, if only to shew how variable the wind, and how steadfast the church.

“Having the tools, what is the work or play to be done with them? The work is to observe daily at appropriate hours, good instruments in suitable situations: the play is to combine and discuss the observations in a scientific form, for the purpose of obtaining scientific results. The use to be made of the whole is the pleasing improvement of one’s own mind, and the more pleasing improvement of the minds of others.

“At nine o’clock every morning, not excepting Sundays, read by the minimum thermometer the lowest temperature of the preceding night, and by the maximum thermometer the highest temperature of the previous day; read by the ordinary dry bulb thermometer the temperature of the air at the moment, and by the wet bulb thermometer the temperature reduced by evaporation. Examine your rain-gauge, and register the quantity of rain which has fallen during twenty-four hours. Note the direction of the wind. Finally register the height of the barometer.

“Enter all the observations regularly and legibly in a book properly ruled, and let it be accessible to the family and friends, and not shut up from enquiring neighbours. At the end of the month, add up each column of figures; take the average of each, note the maximum and minimum in each, and the range in each. Do this for a year, and you will have acquired an easy and delightful habit of punctual work, a fund of useful and curious knowledge, a power to interest your neighbours, and the means of aiding meteorology as a science.

“What is here set down is the very least you will be satisfied to do. You may carefully add observations of the thermometers and barometers at 3 p.m., or at 9 p.m., and, indeed, all the observations may be repeated at either or both of those hours with advantage; but the morning observation is indispensable, and occurs naturally

about the hour of breakfast, if you have any reverence for sun-rise, and reasonable hours of sleep.

"The weather is the subject of universal interest in England. We 'predict' the fall of empires, and the ruin of churches; and we are believed. 'So many years and they perish.' Can we not prophesy of the changes of the sky? Shall not even the parson be trusted, if he 'guesses' that rain will fall upon the thirsty ground to-day, to-morrow, or in a week or two? No! because he does not observe, or does not interpret these meteorological instruments.

"Another of the subjects which seem to me specially attractive for the well-educated rural clergyman is the observation of the phases of sun, moon, and planets, double stars, nebulae, and comets, by help of a moderate telescope, conveniently mounted. This does not *require* an observatory; a stone set up in the garden with a polar axis, will suffice for the greater number of observations, the telescope being furnished with two simple motions at right angles to each other. Thus may spots on the sun, eclipses, the crateral mountains in the moon, the satellites of Jupiter, the rings of Saturn, and many other interesting and splendid phenomena, be caught and followed, and made to furnish valuable instruction and endless amusement. Thus also may the minds of the grateful peasants be gradually opened to a better notion of the providence of nature, than that which is satisfied with St. Swithin's influence on autumnal rain; the 'sun drawing water;' the 'lig' of the crescent moon; and other heathenish fancies. For my own part I regard a telescope as quite necessary to a parish priest; more important than church bells, or special clerical vestments, though for these I am not wanting in due reverence. Honouring as I do, and have every reason to do, the noble office of an English clergyman, and firmly convinced of the great blessing of his presence as a well-educated gentleman in the myriad parishes of England, I can wish him no higher enjoyment, no surer way of giving enjoyment to others, than to make him participate in the scientific pursuits of his countrymen, pursuits so congenial to his duties, and so suitable to his way of life.

"Ever yours,

"J. PHILLIPS."

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